

# THE RELIGIOUS PHILOSOPHICAL JOURNAL

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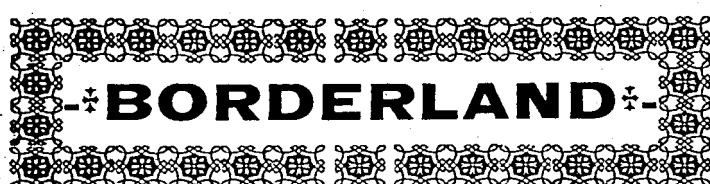
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## BORDERLAND

### French Artist sees a Spirit.

#### Prof. Tissot's Spirit Picture.

Tissot, the writer of the "Life of Jesus," has declared himself a Spiritualist, says the *Chicago Tribune* of July 16, 1899. Those who saw the wonderful series of paintings at the Art Institute last Winter, and who read his fervent tribute to Christianity in the *Century Magazine*, might be well prepared to doubt this assertion were it not that the artist has written a statement over his own signature. The fact came out in connection with the story of an early picture which he had just disclosed; and it is quite a story, romance, and absolute truth all in one.

#### HIS EARLY HISTORY.

Some 20 years ago, he was already great as a painter of Parisian beauties, for he was 40 years of age. But he had not yet commenced his life work.

Not being satisfied with the development of his artist mind, he turned to occultism, and thereafter he visited many spiritualistic mediums; prompted somewhat by a discerning and intelligent curiosity, but still more by the cravings of his soul. There were few of the greatest in France that he did not visit.

#### EXPERIENCES IN ENGLAND.

Between the years 1881 and 1885 he visited England. There he came across a number of Spiritualists whose doings he could not fathom, and whom he therefore could not decide to finally disbelieve. Among these were Cecil Husk, the Fowlers, the Colemans, the Everetts, Akasakof, W. Crookes, the Cook family—from whom the famous Katie King arose—and many others then at the height of their fame in a wave of Spiritualism that was sweeping across Europe.

Finally he visited Eglinton, the greatest of them all. This was the man who, according to the writings of M. Rambaud, had the ability to go into a trance and evoke a spirit which could be seen to arise from his chest, coming at first in a bluish vapor like the smoke of a cigarette and gradually materializing into a spirit which was luminous in the dark and could be seen and felt.

It was there that the great painter saw Katie. "Her angelic smile," her chin, her small neck, as it appeared amid the drapery that fell over her breast, her whole form as he had painted her so many times

appeared to him in such perfection that he was satisfied—or deceived, as you wish to take it. This man, who was to become famous by his knowledge of form, however, said it was "truly Katie." Once again he put her upon canvas as he had seen her in spirit-life accompanied by her spiritual conductor. He called it the "Mediumistic Apparition."

In the art world the picture attracted attention, and was reproduced in French engravings. The girl was a picture of childish faith and simplicity; guilelessly beautiful and as different from a Parisian beauty as could be imagined.

#### A PILGRIM IN PALESTINE.

From this time the tenor of the artist's life, or, at least, the manner of his livelihood, was changed. He forsook the Parisian capital and



Prof. Tissot, the great French Painter.

became a pilgrim in the Holy Land. Year after year he traveled and sketched, sometimes on an Arabian horse and sometimes with his plodding Jerusalem donkey. He followed in the footsteps of Jesus; he studied the ways of Oriental dancers that he might paint a Salome; he copied all the scenery that would enable him to put on canvas the life of Christ as it was.

After many years his work was accomplished. He was the most famous painter of his day. He had given the world an entirely new conception of scenes in the life of Christ, quite as important in the world of art as was Ben Hur in the line of literature. These paintings were the "Life of Jesus," which aroused so much comment in this country last Winter and which were exhibited at the Art Institute.

#### PSYCHIC FORCE.

Some 20 years from the time the "Apparition" was painted, there was a renewed curiosity in France and, in fact, over the entire world with regard to psychic force, telepathy, and Spiritualism.

It is a curious fact of history that Spiritualism arose with and has followed the progress of telegraphy. Shortly after the invention of the telegraph, came the

"Rochester knockings" or "spiritual telegraph." It was the boast of the Fox sisters that they had "outdone Morse's invention."

#### AWAKENED INTEREST.

In accordance with the awakened interest in psychics among the French, the editor of the *Revue Parisienne* decided to print some matter upon the subject. He would have it discussed by the greatest artist, the greatest astronomer, the greatest writer, and the greatest mathematician—namely: Tissot, Flammarion, Sardou, and Rochas. The question was to be discussed in entire seriousness. The famous picture of the mediumistic apparition was remembered. Tissot had been a tireless investigator of Spiritualism. Would the great creator of the "Vie de Jesus," the writer upon Christianity, say that he was a Spiritualist? He did. He said that he believed in it.

#### TISSOT'S OWN STORY.

Here is the story, as Tissot wrote it, of the seance with Eglinton, when he saw Katie; the seance in which he sees no deception and which has made him a believer in Spiritualism:

"After dinner we go upstairs to the spirit-room. The circle is quite numerous and sympathetic. Mme. Davies and her daughter, Manning Hunting of Boston, and a lady.



Spirit Katie, Tissot's Inspirer.

Our places are pointed out. I am placed between Miss and Mme. Davies. The gas is extinguished. Obscurity complete.

"Now, in the chamber chosen for the experience, the medium enters in a trance and seats himself behind me. From time to time, he walks back and forth in an agitated manner, claps his hands, kneels, walks about in the obscurity as if he could see plainly without colliding with anything, and sinks into a low chair behind me which creaked with the slightest movement. The 'control Joey' warns us not to cease

talking, because the least silence or anxiety on the part of anyone fatigues and weakens the medium.

"'Katie is there,' announces a voice. Therewith someone signals me to look to the left behind me at a light. It is the form of a female. I look too soon; I hardly see it and the form vanishes. The manifestation has become neutralized by my anxiety. I now keep from regarding it until the form shall be distinct. After two minutes the light appears again. I wait a while, then softly I turn to the left. I see then a human form, illuminated by a lit fireplace, and parted at the breast; the light is bluish.

#### FIGURE TAKES FORM.

"The head, draped, seems to me to be too small, hardly as large as an apple. It grew. I saw the figure of a female entirely formed, looking towards me. It is Katie; yes, it is truly she. I recognize her chin. She seems to me to be smaller than I had been in the habit of painting her. I recognize the features of her angelic smile, full of sweetness. Yes, it is Katie. Her neck is visible, so small within the drapery that falls over her breast. Then I could see no more.

"Joey tells me that Katie is not entirely formed; that she will come again, and prays me not to look until the apparition is complete. We conversed casually. My neighbors, on seeing the materialization of the figure, cried unanimously: 'Oh, what a sweet face. How pretty.'

"There was Katie, who appeared this time more distinctly. She is certainly the living picture that I have before me. The face is blue, as if illumined by moonlight. Yes, certainly it is my Katie. But she disappeared before I was able to see her hands clearly.

"In a few moments she reappeared, and this time I observed all. The two hands joined have the appearance of holding phosphorous, lit as if by electricity focused against the stomach. The figure vanishes. Is this the end? A light then rose at my right; it is the form of a man of dark complexion, red lips, and black hair, with white muslin enveloping his head in the form of a turban and draped over the body. His hand presents a luminous appearance which lights his form. He passes to my left, behind me, traverses the room before us, shows himself to the persons at the right, and seemed to disappear through the floor.

#### KATIE AND THE GUIDE.

"Some believed it was Ernest, the guide of the medium. A few moments passed in waiting, and conversation ceased. 'Two lights near you, M. Tissot, two forms. Oh, how beautiful!' May I look? Oh, yes; it is Katie and the guide.



"I turned to my right; I united the hands of my neighbors to the right and left, in my left hand, so as not to break the chain, for the purpose of turning more easily. I saw then an admirable group lit by the same blue light, but more white, as if portions of the moon had been taken and put into the hands of the apparitions. It was the form of the same man of a slightly Indian aspect leading the young girl—Katie. I cried in a low voice: 'How beautiful she is! She is more beautiful than I had hoped to see. It is truly Katie.'

"I observed the folds of the dress, the arrangement of the hands. One hand of the man approached Katie, as if to light her better; the other circled her form. He had the air of caring for her, as he would his child or sister. And then, while I continued to feast upon the spectacle, Katie leaned forward and kissed me upon the lips.

"I felt a skin as soft as that of an infant; the epidermis seemed to me to be warm and living, and she bore always that same expression of beatitude; of intense happiness. I recognized exactly the kiss of Katie; I knew her kiss in reality. She leaned as if to give me a second kiss; she retired slowly and disappeared entirely. All the assistants saw it, each and all from the positions they were occupying; one the profile, the other the face. I was, so it seemed, illuminated almost as much as the luminous spirit, and so were my neighbors; the entire group was tremendously impressed."

Considering that it comes from Tissot, the picture of Katie and this almost passionate story of how it originated, is not equaled in the history of Spiritualism so far as it has been written. A literary style could not be adopted to ring as true as this. It is told fondly in the manner of a man who is merely dwelling upon the details of a fact which no one would think of questioning. It speaks the simple and deep impressionability that is evident in the face of Tissot.—*Exch.*

### Spirits from the Borderland.

#### NEWS FOR THE CLERGY.

Discoveries and researches into the spirit-world must fall upon the clergy, as did the brilliant arrival of Columbus on the shores of the Western World, of whose existence even Christ and the Apostles were ignorant. If they failed to know about North and South America, is it any wonder they did not know what Spiritualism has found in the nineteenth century?

The first spirit Indian I ever saw who crossed the Borderland and showed himself to a party of us discoverers, was at the private residence of Boston's celebrated Spiritualist, Marcellus S. Ayer, whose grand gift of a-quarter-of-a-million-dollar Temple now adorns the Back-Bay District of "the Athens of America."

At this time, the artist, Mrs. Addie C. Littlefield, was just becoming "bewitched by the spirits," and through her organism the beautiful little Spanish control told us "that if her medium and I wanted to see Mrs. L.'s mother try to materialize that we should go up to Mr. Ayer's house when he had his seance there." A party of us went just for fun. All of us were strangers and had not even told anyone we were going. The ladies took the materializing medium into

a bedroom and searched her thoroughly. I and others examined the cabinet and found everything O. K. We were not paying a dollar apiece to be humbugged.

The seance began in quite good light. Ayer's young lady singer, who later became his wife, was at the piano. The medium, in simple black attire, stepped into the plain cloth cabinet, and in less than 3 seconds out jumped a six-foot spirit Indian with a war-whoop that startled the whole parlor—feathers, rustic clothes, waving hair, and everything complete.

This first visitor from the Borderland beyond the tomb was, indeed, a glorious sight. At least a foot taller than the medium, with legs and arms like a giant, and head decked with feathers bigger than a ladies' swell-hat. No one but the medium was in that cabinet or could have got in there. To say she or anyone else made up that Indian in three seconds from any clothes, feathers, or ornaments which we allowed to be smuggled in, is absurd.

Other spirits then came to their friends and were recognized in each case. One old gentleman, who sat in front of me, talked five or ten minutes with an elderly lady-spirit, whom he told me, with tears of joy in his eyes, "was his first wife, Hannah, who died 25 years ago." I asked him if he was sure it was her, and he said "he ought to know, after living 15 years with her," and that she said "he would soon pass over to where she was, but for him not to be frightened, as she would be there to meet him, and that she had a home all prepared for him."

He said to me that he was a stranger to us all; that although he had been a Spiritualist for 40 years, he had never seen anything like this before; yet he knew the spirits could do the work if they had the right medium and fine conditions.

What really convinced me more than all the rest was the fact that Mrs. Littlefield's mother could not get strength to materialize in full form at the first seance, but could only materialize her right hand, which the daughter was called to the cabinet to examine; and later told me that the fingers, etc., were exactly perfect, even to the deformed rheumatic joints, which made her hand different from any other hand in the world. At other seances she later materialized in full-form and even dematerialized while holding her daughter's hand—a feat which proves, beyond doubt, the genuineness of the phenomena, as no humbug can dematerialize under such conditions, and no Herrmann, Kellar or other fakir, ever pretends to do so. They never claim this power; but Spiritualists do.

Often I have talked with Prince Henry (of England) through Mrs. Littlefield's mediumship, and at one of her private seances she materialized his hand to shake hands with me; but my friend, seeing the hand and thinking it was meant for him, jumped from his chair and grabbed the hand, thus breaking the conditions, when he said: "It felt about three times hotter than a human hand and gradually seemed to melt away," etc. Since that time the medium has improved, and lately a lady saw 15 forms walk out, one after another, from the cabinet.

These visitors from Borderland are the same class of spirits which came to Abraham on the plains, to King Saul at the Woman of Endor's,

to Mary at Christ's tomb, and wherever else they appear in bible history. What fools the clergy are to deny these grand facts.

GEO. E. LOTHROP, JR.  
Boston, Mass.

### Try Spirits. Are They Devils?

#### REPLY TO BISHOP MORELAND.

If none but evil spirits communicate with us through mediums, what method does the Rev. William Moreland pursue in trying the spirits whether they are of God—as of course he does, in obedience to the command in 1 John 4:1.

If all the spirits who manifest themselves or communicate with us are devils, what of the two men "which were Moses and Elias," who talked with Jesus, as seen by Peter, James and John, according to Luke 9:30? It may also be well to observe in this connection that these were the spirits of men who had formerly lived on earth, which precludes the orthodox idea that none but the original angels can come and minister to us or communicate with us.

How about the spirit of Samuel, whom the woman of Endor called up for Saul, as related in 1 Sam. 28:11-16? The bible account says it was Samuel; but Bishop Moreland may feel it incumbent on him to deny the statement and claim that an evil spirit represented Samuel. I am glad to say, however, that no such necessity devolves on me. Observe here, also, that it is the spirit of one who formerly dwelt on earth, in the material form, who returns and communicates. It may also be noticed that this spirit did not lie or make any attempt to deceive.

What about the statement in Math. 27:52-53, which says: "And the graves were opened and many bodies of the saints which slept arose," "and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Were these devils? If so, they were devils who had inhabited the earth corporeally. But the account does not say that they were evil, and the only inference to be made from the statement is that they were good.

If "we become the victims of lying, mocking spirits who are agents of the evil one, who are doing all in their power to blind and delude the soul, whose real purpose is to wrest that soul away from Jesus Christ," why could not Satan better accomplish this by maintaining a reputation for truth? Certainly he is wise enough to know that if his representations were invariably true, he would soon secure the following of the whole world. Surely Satan is too shrewd to adopt any but the best policy. However, I hope that no harm may come to the world from my having suggested to the Devil the advantage of telling the truth.

This subject of lying seems a very suggestive one, and I am perplexed, though not in despair. Perplexed to know how to determine in all cases whether it is the Devil or Jehovah who is lying, but not in despair, because I suppose that the Bishop, being the vice-gerant of Jehovah, must have the key to this problem—having charge of a flock, he must know how to guide and instruct in a matter of such vital importance. I am led into this phase of the topic from having read with much concern a number of passages of holy scripture, in which Jehovah is represented as a deceiver and liar.

For instance, 1 Kings 22:20-23.—"And the Lord said: 'Who shall persuade Ahab that he may go up and fall at Ramoth-gilead?' And one said on this manner, and another said on that manner. And there came forth a spirit and stood before the Lord, and said: 'I will persuade him.' And the Lord said unto him: 'Wherewith?' And he said: 'I will go forth, and I will be a lying spirit in the mouth of all his prophets.' And he said: 'Thou shalt persuade him, and prevail also; go forth and do so.' Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets."

Again in Ezekial 14:9.—"And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet."

Also in 2 Thess. 2:11.—"And for this cause God shall send them strong delusion, that they should believe a lie."

There are many other passages to the same effect, which might be quoted, but these are enough to show the gravity of the situation and to justify any amount of anxiety that one may feel in regard to it. I would, therefore, urge upon the Bishop to deliver another sermon and reveal how to determine which of these two imperial liars we are confronted by. Taking the evidence into consideration, it appears to me that there must be some mistake about the Devil being the father of liars; and moreover, I must reason that if God is the creator of all things—the father of all things—the all and in all—he must be the father of the Devil and all his lies.

It is strange how this theme of lying takes hold of me, and how I am tempted to pursue it; but there is so much to be said that really I must content myself with a brief allusion to a feature of the evil which opens to my mind a broad and attractive field. In Romans 3:7, Paul sanctions lying for the glory of God, and this was so much approved and practiced by the fathers of the church, and still characterizes its votaries, that it is hard to know what to believe. To lie for Christ's sake is a thing so common that we are justified in questioning the statements of all Christians who are not personally known to be better than their religion.

This portrays a dark picture, the reality of which cannot be truthfully denied. How sad it is that Christians have been striving for over 1800 years to redeem the world, and yet with the aid of an omnipotent God, who holds the helm, they have failed to accomplish it. So far as Christians are concerned, this is not surprising; but to think of the failure of an omnipotent God, is something to awaken reflection. It seems to me very evident that God should either relieve himself of this Christian encumbrance, or Christians should abandon their God.

Again, I would like to ask, what kind of a Jesus Christ is it who would allow souls to be wrested away from him? Does the shepherd permit the wolf to enter the fold? Has Satan ever succeeded in getting the advantage of Jesus Christ and wresting souls away from him? Is it possible that God in creating the Devil made a being stronger than himself? It might be well if the Bishop could escape the idea that God created the Devil; but as he believes God is omnipotent, I do not see any way to help him out of the dilemma.

The Bishop says: "Everybody



knows the report of the Seybert Commission of the University of Pennsylvania, made in 1887. Mr. Henry Seybert bequeathed the university a sum of money for the investigation of Spiritualism. Eleven men of high ability and completely unprejudiced conducted the investigation." It is unfortunate for his position in this matter that while everybody may know the report of the Seybert Commission, not everybody knows that this commission was composed of honest, unprejudiced and competent men. We have among us and in our universities many who have a reputation for high ability, but who are utterly unfit to make a scientific investigation where their interests or prejudices are involved. They may have a talent, more or less cultivated, for rhetoric, but are incapable of dealing with such a subject as this. This Seybert Commission either had not the ability or not the honesty to reach the conclusions which the Bishop admits have been attained by Prof. Hodgson, and still less those which such scientists as Wallace, Crookes and a host of others have arrived at. However, the Seybert Commission was interested in securing for the University the Seybert bequest, and they did it.

The Bishop states that "Spiritualism degrades the mind, reduces the intellect to a state of gullibility and credulity beyond belief." Such a statement could only be made and believed by a person deeply ignorant of Spiritualism and Spiritualists. When I began the investigation of Spiritualism, one of the things which struck me most forcibly was the brainy structure of the head which prevailed among these people, indicating the power to think and reason which I found they possessed. It would afford me much pleasure to see Bishop Moreland measure brains in a discussion of this whole subject with some representative Spiritualist.

As to the gullibility and credulity of Spiritualists, I do not believe that there are many of them whom the Bishop could gull with the story of the immaculate conception, the fall in the garden of Eden or Jonah and the whale.

The Bishop further says: "But I will be asked, 'Is it not a comfort to know that our dear ones are still alive?' Thank God that assurance does not rest on the flimsy prop of Spiritualism, but on the resurrection of Jesus Christ." That is amusing, in the face of the fact that Christians have only the "flimsy prop" of statements in regard to events which are said to have occurred more than 1800 years ago, and when we consider that these statements come from a source where many things are asserted which we now know are contrary to the laws which govern the universe, and where many of the statements are contradictory beyond the efforts of the clergy to reconcile them, however much they may seek to "gull" people with the claim that they do reconcile them; it seems worse than a "flimsy prop" by which they struggle to sustain themselves. On the contrary, instead of a "flimsy prop" on which to rest their assurance, Spiritualists have now, or at any time, the evidence that their dear ones are still alive, and not only that, but these dear ones come and converse with them. Is it reasonable for a Christian clergyman to talk of the "flimsy prop" of Spiritualism? It seems that if a man lives in a glass house, he ought to be able to find it out sometime.

"Spiritualism," according to the Bishop, "has never added anything to the world's literature, nor enriched science, nor enlarged the mental horizon." Of course, he claims, with the characteristic effrontery and inaccuracy of the church, that Christianity has a monopoly of these things. When Spiritualism has taken possession of the world, the church will try to father that; but it is to be hoped that Spiritualists may be alert enough to defeat it in this. In regard, however, to these claims as to literature and science, how strange they are, in view of the fact that the church very naturally opposed the art of printing, and to-day weeps over the rightful liberty of the press. How strange, in view of the fact that it opposed the science of Astronomy, burning at the stake, and imprisoning with the intention of burning, those who asserted the recognized astronomical truths of the present time. How strange, when one could not so much as learn from its book, the bible, the important truth that the world was a globe, or obtain from its account of creation even an approximate idea of the earth's age. It is not difficult to know what would be the literary and scientific aspect of the church to-day, or what would be the limit of its mental horizon had its sway been complete—had its votaries adhered to the teachings of its book.

But as to the literature of Spiritualism, it is evident that the Bishop is not at all informed, or his ideas of literature must apply only to that which does not in any way conflict with his own particular doctrines. However, it is needless to pursue this point further than to refer to a few of the many literary productions which Spiritualism or the world at large need not be ashamed to own. I would mention "Soul of Things; or, Psychometric Researches and Discoveries," by Wm. and Elizabeth M. F. Denton; "Great Harmonia," by Andrew Jackson Davis; "Arcana of Nature; or, The History and Laws of Creation," by Hudson Tuttle; "Encyclopedia of Biblical Spiritualism," by Moses Hull. If the Bishop will read these or some of the thousands of volumes which Spiritualism has given to the world, there is just a possibility that they may modify his ideas of literature, as they have the religious thought and the literature of the world.

In conclusion, I would like to ask the Bishop why God created witches or mediums if he is opposed to them, and why God can not, or does not, use them as a means of communication as well as the Devil? If they are created as special instruments to facilitate the work of the Devil, I must congratulate the church on having a devil so highly esteemed and abetted by their God. JEPHTHA G. DUNLAP.

### Spiritual Progress.

The world moves very slowly, and though more active than in the last century, the millions require a whole century still to become aware of what investigation has established, if it is essentially new.

Your recent editorial remark, "It is not generally known that the ceremonials of the Christian church are largely adaptations of Pagan forms of worship, which existed in the Roman Empire at the time of the introduction of Christianity," refers to an article in the *Open Court* proving this, as a "revelation to many."

Far more than this has been

established in my writings and condensed in Primitive Christianity—showing that in all important particulars, not only "ceremonials," but every important doctrine of the creeds, and all its institutions, the church now called Christian is but a reproduction, not merely of the Pagan forms of worship at Rome, but, as far as they could be combined, of all the creeds and institutions of Paganism as they existed at least three thousand years before the foundation of the Jewish church, and four thousand before the birth of Jesus Christ.

The church, therefore, is really only a surviving of Paganism, modified by its Roman founders, by combination with Judaism and the mutilated writings of the Apostles, to give it the prestige of the real Christian church, which flourished in Jerusalem, but was suppressed in Rome by Nero. Its Pagan origin and Pagan character were not denied during the first three centuries, but explicitly stated by St. Augustine, the most famous of the church fathers, whose writings are still cherished by the orthodox, though they conceal that confession. Origen, too, held the same opinion.

The Papal church was a quadrupled affair. Its Paganism saturated its bible; its Judaism had a conspicuous place, and over all it had a gilding from Apostolic Christianity. The three were ingeniously combined, but the fourth element was the most powerful of all—the Romanism introduced by the Pauline forgeries, which constitute two-thirds of the epistles ascribed to St. Paul, upon which the Papal church was erected, and upon which the entire Christian church stands to-day. These Pauline forgeries introduced hell and reversed the religion of Jesus. These Pauline forgeries, which differ widely from the real and eloquent epistles of St. Paul, were put in circulation about a hundred years before the Papal bible appeared, and resulted in establishing the Papal despotism, persecutions and ferocious wars.

Bishop Moreland was ignorant enough and weak enough to confess the bogus character of the church in a sermon which he delivered in his St. Luke's Church, which was published in the San Francisco *Examiner* Jan. 19, 1896. In this he said: "The bible was written by churchmen and placed in the hands of an existing church," and "the Catholic church flourished for many generations before the New Testament was finished." In plain English he admits that long after the deaths of the Apostles, "churchmen" (priests) manufactured the bible, and (if he follows the church authority, St. Augustine,) that they manufactured a Pagan bible containing the same old religion that existed long before the birth of Jesus.

If these things were generally understood, Spiritualists might wield the charge of fraud against orthodoxy with irresistible power. All able historians like Draper and Renan assert the essential Paganism of the church founded at Rome. But no one has presented the history of this great fraud as thoroughly as myself. We need more moral courage to face the power of the church, which I have resisted for half a century—long standing alone.

But progress is going on in a hundred different ways without regard to the church, and I was pleased to see in the RELIGIO-PHILOSOPHICAL JOURNAL a report

of a planetary visit to Jupiter by the famous medium Wilson, long a spiritual pioneer on earth. It has not attracted the notice it deserves.

Long ago I made several psychometric explorations of planets, similar to those made by Denton, and within the last three years I have had a report upon Mars by one of the most distinguished spirits of the first century, which I expect to embody in the New World of Science.

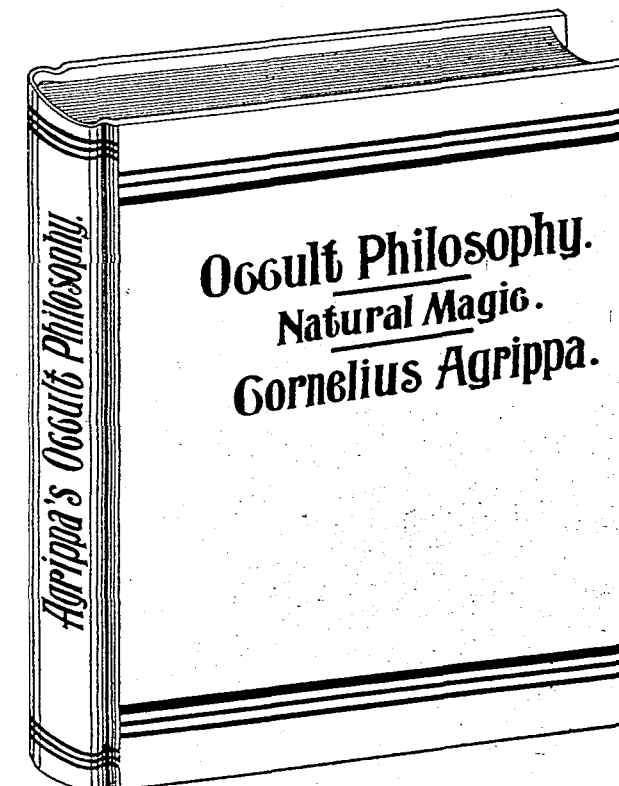
If Spiritualists had a little more zeal in defending their faith and overthrowing ancient superstitions, I would furnish them a booklet, not costing over twenty-five cents, with which they could demolish all clerical opposition and indicate their faith.

J. R. BUCHANAN.

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 3, 1899.

**Tissot**, the great French Painter and Author, on the first page tells how he saw the materialized form of his spirit model. He is the greatest artist in France. He has interviewed all the leading mediums of Europe since then, and ends his short comment with the words: "I continue always my researches into these troubling phenomena." To put it in plain English, Tissot still searches and hopes to see again the face of his beloved Katie.

Between the years 1881 and 1885 there was a period of spiritual manifestation that came "like a tidal wave, mounting and receding and astonishing investigators. Then it was that his convincing experiences came.

His letter is worded in a careful manner, and in order that there be no misinterpretation, it is only just to quote the comment of the editor with whom Tissot arranged for its publication. He writes: "It will be seen that if M. Tissot has faith, that faith is not blind. He believes, and he says it simply, but he makes his reservations. Deceptions have not escaped him."

**The Priests** generally have consigned Col. Ingersoll to hell. The words of Archbishop Martinielli being but a sample of the whole of them. He said on Sunday, July 23, at Madison, Wis.: "Probably Mr. Ingersoll is now able to prove to his complete satisfaction whether there is a hell and a devil"—inadvertently admitting the philosophy of Spiritualism, that we enter at once into spirit-life and reward, without waiting for a resurrection of the body and the general judgment. So the Church is compelled to abandon all its dogmas—one after another.

**England** is to have another visitor from America, in September. Mr. W. J. Colville will visit many localities and deliver lectures on spiritual truth.

## Next Century Prophecies.

The "Berlin Seeress," Frau Anna, has been giving some prophecies for events in the Twentieth Century, concerning more especially the nations of Continental Europe. They appeared in a supplement to the *Zeitschrift für Spiritismus*, from which the following is condensed:

"There is but little cheering in the first twenty years of the century. I see war after war; war, too, in Germany—right fearful war. But Germany is strong, and will be victorious in the end. I see much in the first nineteen years which I dare not even speak of." Germany, it seems, is to increase her fleet by a hundred warships, otherwise she will come to grief.

France is to have a king, but in a short time is to cease to exist as a nation.

One of the most appalling predictions is that in the early years of the century a great dearth is to prevail, in consequence of an untimely frost all over Europe. "I see ice covering the green trees;" for two years, as a result of this, the harvests will fail, while no supplies will come from America, on account of the war there raging!

China is to be cut up and divided among other nations—England and Russia getting the lion's share.

In the South the Papal dominion is to come to an end; after which a new reformer or prophet is to appear and inaugurate a new era; he is to be born in 1900, and live to a great age. In about 1970 a great earthquake is to occur all over Europe, levelling great cities, even in Germany, whose empire at that time will be two and a-half times as large as now.

Among more cheerful predictions are those concerning science, which—especially after the great war—is to make great strides. The most remarkable and unlooked-for development is to be made in the realm of aerial navigation. Balloons, or "air-ships," as they are called in Germany, are, in consequence of the discovery of some new and light material, to be constructed so that they can be navigated even amid storms, and "glide through the air like a bird." Automobile cars are to supersede horse traction. Astronomy is to remain at a standstill, except for the discovery of a few new stars; and spirit-teaching is to make great progress, but only gradually, and when the new era becomes fully established.

**Not Located.**—The clergy throughout the land are busy these days delivering their opinions as to the present whereabouts of Bob Ingersoll.

**Mrs. Cadwallader** was tendered a reception in London, on June 27, by the Junior Spiritualists' Club of Great Britain. She is accompanied on her visit to Europe by her father, Mr. B. B. Hill, of Philadelphia, Pa. It was a very enjoyable affair. They presented to Mr. and Mrs. J. J. Morse a magnificent bronze medallion of Abraham Lincoln, in a massive gold frame. Mr. Morse acknowledged the gift in an interesting speech. Mr. and Mrs. E. W. Wallis were present and helped to make the reception a great success. Our English Spiritualists know how to do things in a whole-hearted way.

## Testimony of a Methodist.

The Rev. D. B. F. Austin, recently expelled from the Methodist Church of Canada, when replying to his accusers, testified concerning his Spiritualist experiences in this language:

"In the quiet home circle, where no preparation had been made and no one anticipated a visit; in a room where all ingress and egress was positively barred and no confederate could be lurking; with the medium of Continental reputation and unknown outside the limits of her home circle; under conditions rendering the production of the phenomena on the part of the medium or by anyone in the circle a physical impossibility; in Toronto, Rochester, Detroit, Buffalo, Chicago, New York, under a great variety of circumstances, and with full opportunity of investigation before, during, and after the seance; with people to whom I was an utter stranger and with people well known: conditions of my own imposing, and with a single desire to know the truth, and that only; I have seen again and again these phenomena produced, heard these voices from the angel world, caught their living words of instruction and inspiration fresh from angelic lips, seen their forms materializing and dematerializing like a cloud vanishing from sight; held them by the hands, and have felt their hands in benediction on my head, and have learned to know and trust and love those inhabitants of the spirit-world, even as I know and trust and love friends in the flesh."

**Spiritual Philosophy** is the subject of an article in the *Oakland Tribune*, of July 24, by Dr. M. Muehlenbruch, in the course of which he says:

We can communicate with our loved ones, as history tells us. It cannot be disputed by any reasonable person that the spiritual philosophy is represented in the bible from Genesis to Revelation, and as it was a law of old, it is a law now, because it is unchangeable.

Spiritual philosophy, in its fullest extent, is beautiful, because it teaches an eternal progression, and through its philosophy our sorrows, trials, tribulations and path of life will be smoothed and harmonized, knowing that we are not watched by two eyes alone, but by millions of them. Hence it behooves us to live as pure and honorable as we can.

**Wm. E. Robinson**, who wrote a book (published by the *Scientific American*) exposing physical phenomena, now poses again as a medium, and is working the Eastern States as such. He seems to blow hot or cold—anything for the pay that there is in the blowing. All his imitators will probably be doing the same thing before long, when they have fleeced the orthodox clergymen, to their satisfaction, by showing up some of their own clumsy tricks.

**Soul Development** should be the one desire of every person.—To discover the light and walk in it. Material wealth is nothing when compared to finding the wealth inherent in man—the forces of the soul.

**Which Shall I Believe?**—This is what Mrs. M. A. P., of Connecticut, asks. She says she attended an Adventist funeral, and the preacher said that there was no spirit separate from the body: that if there were no resurrection, we should all perish like beasts. She says: "I am neither Adventist nor Spiritualist, and do not know what to believe."

Believe what you please, but remember that while the Adventist is relying only on faith, the Spiritualist has absolute knowledge to rest on. He knows that life is continuous; that the resurrection takes place immediately after the spirit leaves the physical body; that the spirits exist, for he sees them, hears them, talks with them, and feels them.

Adventists know nothing about it, for their departed ones they believe to be dead, and their bible says: "They shall not live; they are deceased; they shall not rise . . . they are destroyed, and even their memory has perished."—Isa 26:14. "The living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten . . . neither have they any more a portion forever in anything that is done under the sun."—Eccl. 9:5-6.

Adventism is, therefore, annihilation; and if they believe the foregoing texts, even a resurrection is denied them, for the dead have no "portion forever in anything that is done under the sun!" "They are deceased; they shall not rise."

Our lady correspondent can, therefore, take her choice. We know what Adventism teaches, having edited an Adventist weekly paper for several years—until we outgrew its narrowness and bigotry.

**Col. Ingersoll's** body was cremated, after the funeral services, conducted by his friend, John C. Ridpath. He stood for lofty principles, for grand purposes in life, and his name will long be honored.

On the whole, the clergy are treating him with respect; only a few old fogies dare to malign him. They cannot say he recanted, as they falsely said of Thomas Payne. He died as he lived, a man who dared to think and express his thoughts. He was a brilliant orator, a deep thinker and a noble man. It was reported that Mrs. Ingersoll had changed her views, and hoped to meet her husband in another life, but to a reporter she said: "I have in no way changed my views. I have as much consolation as anyone who is bereaved. I know as much as they do about the hereafter, and that is nothing."

She clung to the corpse until 2 days after the funeral service, the reading of his last poem, and of his "creed," and his funeral oration over his brother Eben; then his remains were taken to Fresh Pond and cremated, because nature would permit no further delay.



**Navigation of the Air** bids fair now to be successfully accomplished. Mr. A. De Bausset, of New York, has constructed an air vessel, which, by the vacuum principle, is to travel from New York to London or Paris in 30 hours. Liquefied air and carbonic gas engines are to supply 300 horse power to the dynamos to propel the enormous flying machine. The marvelous things ahead of us are even more wonderful than the astounding inventions of the closing century.

### The Reviewer.

TEN PRIMARY LESSONS on the philosophy of life, by Dr. G. H. Scofield. These lessons are in pamphlet form and can be procured by addressing the author. See his advertisement on this page. The truth taught in these lessons, recognized, assimilated and lived, will make man master of himself, his environment and circumstances, and will bring to humanity that for which philosophers have sought in all ages—perfect satisfaction. Each lesson is short; no superfluous words are used; yet the meaning is made very clear. They are ten chapters from the new bible which is being written, and which will bring salvation to the world through recognition of the omnipotence of self.

THE COMING AGE for August is received. Among its excellent contents we find a valuable article by Lilian Whiting on "Limitations in Spirit Return;" another by Prof. A. E. Dolbear, on "The Kind of Universe We Live in;" Dreams and Visions by Mrs. C. K. Reifsnider, and editorials, reviews, etc. 20 cts.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

### Prof. Hyslop's Book.

Mr. Albert Morton, of Summerland, Cal., writes thus concerning Prof. Hyslop's promised book:

Possibly what Prof. Hyslop knows about spirit control might make an interesting small pamphlet. Spiritualism can afford to wait a few years for his book. These items are rich:

Prof. Hyslop informed me that no one had been able to summon the spirit of anybody who had been dead for more than a century.

It is claimed that "Imperator" was the control of Stainton-Moses (the "Imperator" the control of Mrs. Piper), yet "only Myers knows his name." The name of "Imperator" has been published in Moses' papers, in *Light*, as one who lived on earth many hundreds of years ago—considerably "more than a century." Such scientific methods "make me tired."

I think Geo. Morton, who aided in fitting out the Mayflower, and died at Plymouth in 1624, communicated with me once, at least; but I didn't "summon" him—he volunteered.

### That Railroad Accident.

After reading an article in the JOURNAL regarding our railway accident, I would like to state that we were told by our friends in spirit-land, that we should leave San Francisco two weeks sooner than we expected, to come here, which proved true. It was also clearly shown that there would be some trouble and danger; but that all would come out right.

In speaking of it to Mr. J. T. Lillie, I was told by him that Mrs. Lillie had a similar presentiment. Also on the morning we left the city Mrs. Clara Steers' guide spoke of some trouble. As we had a very unkind greeting and some trouble by the ex-Supt., we supposed, that being over, all would go well.

On Tuesday, June 20, the day of the accident, while under control, I again saw, and still more clearly, what was shown me before coming; a signal light of danger, and what appeared, this time, to be a fire in an engine, and large beams on fire, which was realized three hours later.

The "extra" pulled out at 6 P. M., with several cars of ties, Mr. Smith, the engineer and fireman. The accident occurred two miles below. The fireman jumped and was unhurt. I saw him coming. Knowing well what must have occurred, I went to meet him, with these words: "Who is hurt?" "Your husband; but he is coming." I kept on down the track, met him hatless, coatless, and covered with blood, from a gash on the head; also hurt across kidneys and on one leg. After dressing the head, as best I could, I said: "God speed you on your errand of duty;" then went to the wreck to do all I could for the engineer.

But what a night of anxiety and care, until 4 A. M., when my husband returned. His head proved much worse than the doctor thought. One week later, by prompt action on my part, and thanks to the spirits for guiding me, he was saved from blood-poisoning. After suffering all night, I took the only instrument at hand, a pair of shears, and cut open the wound, which discharged pus for days, cleansing it with carbolic acid and eucalyptus oil, by spirit instructions. He is now attending to business.

I was with the engineer, when the spirit left its earthly home, and for the first time witnessed a spirit take its flight. Half an hour after the spirit departed, I was sitting with his wife, near a window, and feeling the presence of a person. I turned towards the window and saw a gauzy substance pass swiftly by me and stop directly over the wife's head, growing in size, then it disappeared. MRS. J. C. SMITH, Clair Valley, Cal.

THE CASSADAGAN has increased its editorial corps, the editors now being Hon. A. Gaston, Lyman C. Howe and F. G. Neelin. It is an excellent monthly and is published at 50 cents a year. We wish it great success.

Mrs. Lida B. Browne will attend the Lily Dale Camp, and remain several weeks. She will represent the RELIGIO-PHILOSOPHICAL JOURNAL and take subscriptions for it, and orders for our books.

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Geo. W. Carpenter, M.D., Psychic Physician, cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight St., San Francisco, Cal.

Mrs. H. A. Griffin, readings \$1.00; circle on Thursday Eves, 25c. 1027½ Market-st., S. F.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, Room 9, Somis House, 322 West Fourth St., Los Angeles, Cal.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1423 Market St., San Francisco.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

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Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 765 Market St., S. F.

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

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The Editor is not responsible for the opinions of correspondents.

### From San Jose, Cal.

#### TO THE EDITOR:

A birthday reception was tendered Sister M. E. Keys, on July 9, by the First Spiritual Union of San Jose. The following was the program:

Piano solo, "Moonlight on the Waters," Miss Gertrude Shaver. Original poem, greeting to Mrs. E. M. Keys, by Mrs. H. L. Bigelow. Recitation, "Grandma's Birthday," Mabel Hambly. Piano solo, "Narcissus," Miss Mattie Clark. Vocal solo, with piano and cornet accompaniment, Mrs. Hambly. Autoharp solo, Wm. MacMeekin. Remarks and poem, by W. E. Bedwell. Piano solo, "Sprays from the Fountain," poem and remarks, by J. R. W. Taylor. Presentation to Mrs. Keys of a well-filled purse, from members of the Union and friends, by Chairman W. D. J. Hambly. Reply, by Mrs. Keys. Poem, by Mrs. Alice Moody. Congratulatory remarks, by A. Macy, Mrs. Roberts and Dr. G. W. Carpenter, of San Francisco. All joined in singing "Auld Lang Syne." Benediction by Dr. Carpenter, speaker for the month.

#### GREETING TO MRS. E. M. KEYS, ON HER 80TH BIRTHDAY.

We welcome you, on this bright Sabbath day,  
And as we grasp your extended hand, O may  
Our love beam forth as face to face we stand;  
That soul-love which should be the magic wand,  
To light the eye and straighten up the form,  
That age is bending 'neath the earthly storm.

How many years have passed since first we met,  
The Union had but on its journey set;  
What changes since to all of us have come.  
And as from week to week we travelled on;  
As year by year, a mile-stone we would pass,  
You were still faithful, where your lot was cast.

We backward glance, through all the vanished years,  
Some friends we love are gone—we shed no tears.

Did I say gone? Yes; but they can return,  
And for their presence oft our spirits yearn.  
We know that they can come and comfort give,  
Thus proving to us that they still do live.

I've sometimes wondered how you cheerful kept,  
When with life's trials you were oft beset;  
But O, the hope, the knowledge to you given,  
Brought by the voices of the loved from heaven.

Gave you new strength, to do your work while here,  
Thus fitting you for higher, nobler sphere.  
Steadfast and firm then bravely journey on,  
Till comes the summons: "Child of earth, come home."

With ripening years our friendship grows more bright,  
May Peace and Harmony, with celestial light,  
Guide all your footsteps while with us you stay.

And called by loved ones, may you haste away  
To land more bright, to scenes more fair;  
To your inheritance, "just over there."  
San Jose, Cal. Mrs. H. L. BIGELOW.

### The New Era Camp.

#### TO THE EDITOR:

The New Era camp-meeting came to a close July 23, after a successful session. While the attendance was not all that could be desired, it was encouraging, and those who remained away are themselves losers thereby.

Prof. W. C. Bowman, of Los Angeles, occupied the platform as lecturer, to the satisfaction of all. His lectures from the beginning were scholarly, dignified, logical and instructive. Prof. Bowman has the happy faculty of stating profound thought in simple form, so that it is intelligible to all. He blends the arts of orator and teacher together in such a pleasant way that his auditors are instructed, entertained and inspired. Such lectures and addresses tend to divest spiritual philosophy with dignity, respect and even admiration in the minds of thoughtful persons, and I have no hesitancy in saying that in my judgment Prof. Bowman would be a credit to

any platform in the land. He has gone to Portland for a time, and I would urge the friends of Spiritualism throughout the State to write him there, in care of 291 Alder street, and, if possible, secure his services for a few lectures. Spiritualism will stand higher in every community after he has been heard by the people. Many who attended the camp, hope for his return next year.

Mrs. S. Cowell worked with much zeal for the success of the meeting and was always ready to give of her mediumship to all who made demands upon her. Many of her tests were of a convincing character and gave much satisfaction.

Mrs. C. Cornelius was present during the last week and took an interest in the work, giving some excellent tests and messages from the platform.

Miss Dora F. Dixon, of Oakland, was present throughout the meeting and became a universal favorite. At this camp she made her first appearance as a public medium and gave some splendid tests, every one of which were recognized as correct. It is hoped that she may visit the camp next year. I was privileged to attend two circles in which Miss Dixon took part, and must say that her mediumship is of a high character, the symbolical readings which she gave, under the inspiration of Olive Blodgett, being beautiful and satisfactory. If her future work may be judged by this beginning, it will be creditable alike to herself and the cause of Spiritualism, and she will be instrumental in doing great good.

The officers of the association for the ensuing year are: Chas. F. Buckles, Oregon City, president; Mrs. Kate Obrock, Portland, vice-president; B. F. Fuller, McMinnville, treasurer; E. W. Penman, Canby, secretary, and the writer corresponding secretary. The old board was re-elected, with the exception of the president, and he would have been continued in that office but for the reason that he positively declined. He devoted himself with untiring zeal to the success of the camp and deserves much credit for his faithful service.

Mrs. Obrock, Mrs. Williams, and others lent their aid in effective work, but as Bro. Bowman has written of the camp also, it is not necessary for me to enter into further details.

Mrs. Ella R. Williams, of Salem, was elected delegate to the annual convention of the N. S. A., to be held in October.

WALTER P. WILLIAMS, *Corr. Sec.*

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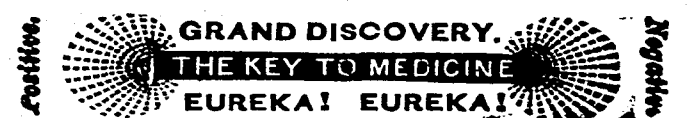
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## Local News Summary.

Edited by M. S. NORTON.

**The Mission Lyceum** held its regular monthly entertainment in Excelsior Hall, on Wednesday evening, July 26. Mrs. Geo. H. Bacon was the chairman of the Committee of Arrangements. There was an overture by Mrs. Vena Eaton; a piano solo, Frank Indig; recitation, Etta Werner; song and dance in costume, Master Ernest Young; piano and violin trio, Miss Brown, Prof. Young and Prof. Bothwell; Hungarian dance, Iva Parker and Ashton Boardman; coon song, Mabel Pfiffer; song, Mrs. Glenning; fancy dance, Hazel Bernhard; Highland Schottische, Miss Georgia Bacon; club swinging, L. Burlingher; song, Miss Myrtle Colby; guitar selection, Mr. F. D. Meagher; vocal duet, Misses Josephine and Clara Clarke. Every number was encored. The dance music was furnished by Mrs. Eaton. Floor managers, Harry and Ed. Hargrave, Mrs. Cleveland and Mrs. Bacon had charge of the banquet-room. W. T. Jones is the conductor, and the Lyceum sessions are held in the same hall every Sunday at 2 p.m.

**Convention News.**—At the time of going to press, the report of the Committee of Arrangements is about like this: The Convention will be held in Odd Fellows' Hall, beginning Friday, Sept. 1, at 10:30 a.m. On Friday evening there will be a mammoth Reception to Delegates, in the convention hall, under the auspices of a local society, followed by a dance and banquet; business meetings all day on Friday and Saturday, but no meeting Saturday night; Sunday afternoon a gigantic conference meeting, and Sunday evening the largest and best mass-meeting ever held in this city. The decorations will probably be furnished by another local society. Free admission to all meetings. All welcome.

**San Jose.**—Dr. Carpender has been giving us some of his excellent logical discourses during July. They have been well attended, for the hot season. As the State Board has taken the initial step to give the mediums, speakers, etc., a voice in the conventions, by reason of a membership in some local society, and holding a certificate from the State Association, of Ordination, Indorsement or Protection, an interest will be aroused to get our best material now latent to the front. San Jose, whose delegates in the past have been second to no other, will get as able and large a delegation as the Convention will be honored with.

W. D. J. HAMBLBY.

**A Visitor** from Newark, N. J., in the person of Mr. Fischer, called at the JOURNAL office with fraternal greetings. Mr. Fischer came by the Southern route, will visit the many places of interest on the Coast, and return on the Northern Pacific line. We hope he will take with him kindly remembrances of the people who inhabit the region "where the sun goes down."

**Mr. and Mrs. B. F. Small** write from Los Gatos of a day spent at the beautiful home of Mrs. E. L. Watson, in the Santa Clara Valley. They intend to return to their home in this city about August 4th. After all, "there is no place like home."

**Mediums' Protective Association.**—The meeting in Oriental Hall, on Wednesday evening, July 26, was conducted by Mrs. Jennie Robinson, in the absence of the president. Mrs. Sadie Eberhardt and Mrs. Robinson gave spirit messages, and Miss Lena Clarke presided at the piano.

**Oakland.**—Mr. H. E. Hargrave occupied the platform at 1169 Broadway, last Sunday. The Psychic Society will soon have an election of officers, and a new deal all around.

**Correction.**—In the proclamation, and list of endorsed mediums published in the JOURNAL, and also in circular form, the name of Mrs. Louisa S. Drew was omitted, by a clerical error. In the next issue the mistake will be rectified.

**Ladies' Aid Meeting.**—The ladies of this society will hold a business meeting at the residence of Mrs. R. S. Lillie, on Wednesday, August 2, at 2 p.m. Mrs. Nevill, vice-president, will preside. Plans for an active campaign, the coming year, are now in order.

**Knights of Brotherhood.**—The open meeting of this fraternity held in Pythian Castle last Sunday afternoon was addressed by Dr. J. L. York, who has recently returned from a visit to the colony in Washington, on the Sound.

**Oriental Hall.**—Mrs. Sarah Seal lectured, and Mme. Young interpreted messages from spirits to mortals, in a hall crowded to the door, and many were turned away, last Sunday evening. Spiritualism is very much alive in San Francisco, and those who sought to destroy it are buried in oblivion.

**Friendship Hall.**—Mrs. C. J. Meyer had a good audience Sunday evening in her cozy hall, 335 McAllister St.

**Mrs. Lillie** lectures in Odd Fellows' hall, corner of 11th and Franklin Sts., Oakland, every Sunday morning at 10:30. There is a prospect of a new organization in this quarter.

**Oakland.**—Fraternal Hall was crowded last Sunday afternoon. Mrs. Ladd-Finnican gave some remarkable tests, which were fully recognized. Dr. Muehlenbruch occupied the platform in the evening. His work was fully up to the standard, and every one departed well pleased. THOS. ELLIS.

**Universal Spiritual Association.**—"The Recognition of Justice" was the theme for discussion last Sunday at 20 Eddy St. This was a meeting of great interest. Some of the old-time talkers have dropped out and new ones are taking their places. This meeting is held from 12 to 4:30 p.m.

**Communications** intended for publication in these columns will stand a much better chance for insertion if they are short. Very short!

**Soul Culture** meetings, by Capt. H. H. Brown, in Pythian Castle, are exceedingly interesting. The medium reads character and conditions, from the sound of the voice, and his lectures are pleasing and instructive.

**Hermetic Brotherhood.**—At 856 Hayes St., on Tuesday evening, July 25, the meeting opened with an interval of silent meditation, on peace and harmony. Mrs. Francese Rogers sang "When Thou Art Near, Love," and Mr. Chas. Weld stated the objects of the Brotherhood. Mrs. M. E. Harris read a paper on "How to Economize Our Forces." Mrs. Virginia Weld sang "Lullaby," and Mrs. Rogers read a paper on "Practical Occultism." There were many philosophical questions from students, and all were benefited. Students of truth are always welcome.

**Mr. J. T. Lillie** has been spending a fortnight near Alvarado. Mr. Lillie was in need of change and rest. He and Mrs. Lillie go to Los Angeles in September, to fill an engagement at the camp-meeting to be held in that city, by the Harmonial Association.

**Dr. W. H. Apperley**, of Logan, Utah, who has sojourned long enough in our midst to make many warm friends, departed for his home last Thursday evening. We hope to hear from him in the future.

**San Jose.**—An item from this quarter will be found in this issue. They are all right, and determined to have a Temple. Next!

**Alameda.**—Mr. C. W. Bassett reports the society taking a vacation. They will start the new year with an election of officers, and then for business.

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**Fire.**—The Hayes-Chynoweth mansion and nearly all its furniture, at Eden Vale, Cal., was totally destroyed by fire last Sunday afternoon. Cause unknown. It cost \$175,000, and was insured for \$75,000. The family was in Michigan. Mrs. Chynoweth is a wealthy mine-owner and spiritual healer, of national reputation. The chapel cost \$15,000, and stable \$10,000, were both saved. Their mines were obtained by direction of spirits, and proved very rich.

**Mrs. Sleeper**, the aged benefactor of our Spiritualists, wants to see a Temple built by the two Trusts in charge of the property given by her husband and herself for that purpose, before she passes to the beyond—and we hope she may do so.

If you don't take the JOURNAL you don't get the news.

**Home of Truth.**—At 1231 Pine St. last Sunday the leaders' platform was occupied in the morning by Miss Fulton, and in the evening, Mrs. Heacock spoke on the "Spiritual Resurrection."

**Dr. W. M. Forster** has returned from a delightful vacation in Southern California and Mexico. His large practice made a rest and change necessary, and he took a trip down the Pacific Coast to San Diego, and visited many points of interest, including Mexico.

**San Diego.**—The First Spiritualist Society will in future occupy the Louis Opera House. Mrs. Eldred of Chicago is now ably occupying the platform.

**Tulare, Cal.**—The First Spiritual Society of Tulare lately held a picnic at the Hoover bathing resort. The day was delightful, the leading feature of the programme being remarkable "tests" given by Mrs. Maud Chesbro.

**Prof. Fred Evans** arrived in San Francisco from New York, last week, on his vacation. He will visit his ranch in Santa Clara county, for rest and recreation, for about 2 weeks, will then remain in San Francisco for a few days, at the urgent request of his many friends, and then intends to return to New York, in September.

**Mrs. Lizzie Schaad**, Prof. Little, wife and daughter, intend to spend a month near San Francisco. The Professor is one of the Faculty of Anaheim High School of Los Angeles, and we hope they will attend the State Convention in September.

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T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, AUGUST 10, 1899.

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No. 32.

## A REVERIE.

The Summer-tide flows full and sweet  
O'er rose wreathed banks at Sunny Brae,  
An emerald sea breaks at my feet  
In billowy boughs and leafy spray  
That fill the air with tremors fine,  
Like music-thrills from harps divine.

White clouds flock up high hills of blue,  
Like sheep by unseen shepherds led;  
Bright humming-birds sip honey-dew  
From crimson roses overhead,  
And golden-winged butterflies  
Flit noiseless where the sunlight lies.

And here, on Nature's tender breast,  
My tired heart its burden flings;  
Her lullabies shall soothe to rest  
My soul's too eager questionings,  
That seek in Summer's opulence  
Some healing balm for woes intense.

O! wind-harps that are never mute,  
Your songs are sweet, but still I miss  
The soft tone of my darling's flute,  
His happy laugh and loving kiss,  
And tender looks from precious eyes  
That made this place a paradise!

God infinite! the thing I ask,  
And which, methinks, would meet my want,  
Must seem to Thee so small a task,  
So slight a thing for Thee to grant!  
Restore to the flute th' sweet young breath  
That was so lately lost in death—

And let the love that made life dear,  
Hold me in its embrace once more!  
So small when poured thro' heaven's wide  
sphere.

And yet for me such ample store,  
That with it life seemed crowned, complete,  
And all my labors rendered sweet!

But hush! great Nature gently bends  
From beauty's raptures to my soul  
And whispers: "Griefs like these are friends;  
All life is one eternal whole—  
Through death God draws your heart above,  
And fills it with a holier love!"

Come, break the bonds of selfish grief,  
Behold your darlings glorified!  
And let your sorrow find relief  
In this: *Their joys are multiplied!*  
*Believe, love's summer will not wane,*  
*And faithful hearts shall meet again.*

ELIZABETH LOWE WATSON.

## BORDERLAND

### Flammarion Denies It.

Mons. Camille Flammarion positively denies the report, so eagerly published by the daily press, that he had abandoned the ranks of Spiritualists. In reply to the questions of M. Bourges, of the *Paris Figaro*, he said:

There is only one reflection, which I published after an article I contributed to the *Annales Politiques Littéraires*, which could have given rise to the supposition of a change in my convictions.

That article treated of the various communications obtained by Victor Hugo at Jersey. To questions put in verse by the great poet, the spirit replied, also in verse, of a beauty and force worthy of the master himself. I published and commented on them. The conclusion I drew was either that an independent spirit manifested itself, or that the medium found himself influenced by the thoughts of Victor Hugo, and it was in favor of this latter supposi-

tion that I pronounced. However, I indicated that it was possible to support both hypotheses. The best proof that I have not abandoned the study of these phenomena is that recently I sent for the famous medium, Eusapia, from Naples, with the object of studying at my own house the remarkable manifestations, like those of Home, produced by that woman.

I myself took instantaneous photographs of a table of which the four legs were raised some fifteen or twenty centimetres from the floor. As these phenomena took place at my house, you may be sure I lent myself to no sort of trickery, and that it is not on the morrow of the day when I witnessed such experiments that I should abandon spiritualistic researches. Nevertheless, I shall always be very severe concerning spiritualistic phenomena, which must be carefully controlled. There are many credulous people whose illusions I do not share.



Flammarion, the French Astronomer.

Camille Flammarion's reputation is world wide. The following concerning him and his investigations which led up to his being convinced of the fact of spirit existence and communication with those yet in physical life, will be read with much interest:

Born in Haute-Marne 57 years ago, he was educated for the priesthood, but never took the vows. Instead of thus securing for himself a sure place in a spiritual heaven, he felt more drawn toward the work of solving, as far as in him lay, the mysteries of the material heaven which surrounds his earthly home; and, therefore, as soon as he was able to do as he wished, he enrolled himself as a pupil at the Paris Observatory.

That he had perfectly diagnosed

his own qualifications and capabilities was soon made clear by his rapid advance in the mastery of his chosen science, and before he reached the age of 30 he had delivered several series of lectures in Astronomy which attracted the attention and commendation of the entire scientific world.

It was he who first suggested the practicability of the use of balloons in the study of upper atmospheric strata and his maps illustrative of this subject have never yet been improved upon in any way; while his books on various astronomical subjects are used as guides by many other renowned students of the wonders of the firmament.

Practical as was and is his strictly professional career, Flammarion has always been peculiarly drawn toward the realm of mysticism. Of a temperament almost Oriental in his characteristics, he from childhood was possessed by a vague yearning after the seemingly unknowable in life and hereafter. Strangely enough, though, he never allowed his temperamental desires to influence or cloud his judgment. His self-recognition of his mystical tendencies made him, indeed, particularly discriminating and critical under all circumstances that appealed to the other side of his dual nature.

Earnestly desirous always of journeying beyond the limit of ordinary human knowledge, he yet insisted upon going every step of the way upon solid ground and with his very bright and observing eyes wide open. He was always seeking information and looking for new light; but the slightest shadow of fraud or hypocrisy was sufficient to disgust him, and his peculiar investigative methods and his intolerance of sham made him dreaded by all frauds and fakirs.

Next week we shall detail some of his interesting experiences with Eusapia Paladino, and illustrate his methods.

### Spirit on a Bridge.

There is a bridge across the Spokane river just below Natatorium park, which was constructed by the city authorities for the water main supplying the post.

Soon after their arrival the members of Company M discovered this bridge and began using it on their trips to and from town. The city officials did not intend that the bridge should be used for traffic and constructed high barriers at both ends. These abutments did not bother the negro soldiers, who managed to climb over them easily. Many of the soldiers used this bridge in preference to the ferry, by which most of the army post business is carried, and especially

was this preference exercised by those who reached the river after the ferry was shut down for the night.

The bridge did a rushing business until one night one of the soldiers arrived at the post out of breath and reported that he had seen a ghost while crossing it. Several nights later, it is said, another saw the spectral visitor, and since then others have reported experiences, and the bridge is seldom crossed after dark.

### THE TALE OF THE SPECTRE.

"It was late at night when I started to cross the bridge. After a hard pull I scrambled over the top of the abutment. I dangled in mid-air for a moment and then my feet touched the solid planking. My face was still turned toward the shore, but carefully securing a footing, I began slowly to turn around, fearful of the trip to come, for the night was dark, the boardway was narrow and the Spokane river rushed deep and swift below.

"When I had turned around and looked across the way which I must go, I was astonished to see that I was not alone upon the bridge. Only a few feet from me stood a man with his back turned toward me. Glad of company in the lonesome place, I called to him. My words were answered only by the roar of the waters below and the moaning of the trees along the banks. Apparently he had not heard me.

The stranger was surrounded by a dull, weird light, which made the details of his person plain and broke the solid blackness for several feet around. Before this, the bridge on which I stood had been hidden by darkness, but I could see it easily now, and could even make out the cracks between the boards beneath his feet.

"I felt like turning and running, but the high abutment was behind me and I felt that before I could reach its top I would be grasped and pulled back by my companion. An instinct told me to follow him and I obeyed and began to slowly creep across the bridge.

### CLAD IN TATTERED RAGS.

"As I followed, I had an opportunity to observe my strange leader. He was very poorly dressed, his clothes in several places being torn. He wore a battered slouch hat, which was pulled well forward. I did not see his face.

"He walked erect on the narrow bridge and several times staggered as though drunk. I tried to call to him to warn him of the danger of falling into the river, but my tongue was tied by fright.

### PLUNGED INTO THE STREAM.

"Slowly we crossed the bridge, my companion walking erect, while I crawled along on my hands and



knees. We approached the other side. When but a few feet from the abutment he staggered, stopped and turned partially around. For a moment he stood thus. He wavered, endeavored to catch his balance and plunged headlong into the river below. I firmly grasped the planking and peered over the edge of the bridge and saw only the black, rushing waters below.

"Slowly I crawled over the rest of the bridge, climbed over the barrier and ran to the post, expecting every second to be grasped by ghostly hands. Since that night I have not crossed the bridge."—*Spokane (Wash.) Chronicle*.

### Death of Indian Healer.

J. E. King, better known as the Cherokee Indian Healer, died on July 23 at his home, under the East Sprague street viaduct, in Spokane, Washington. He had built a log house there, and had been living in it for some time. He was 56 years old, and has two sons, who are on the Olympia with Dewey. His only daughter died some time ago.

King was not feeling very well when he went to bed. About 9:15 the neighbors heard him calling for help. When they went to his assistance he got up and opened the door for them. He was suffering greatly and died in less than three-quarters of an hour.

### STRANGE THEORY OF DEATH.

The doctor who was called pronounced it a case of heart failure; but people say it was the disease of some one King had healed during the last few days that had entered into his system. He has often told them that he would die in that way, and that his daughter, who was a healer also, died in less than 15 minutes. He said that when a faith healer cured a person, the disease from which they are suffering takes possession of the healer, and if he is not strong enough to throw it off, he succumbs to it. Whether the disease is fatal to the person who first had it or not, does not make any difference, he argued, as it is always fatal to the healer.

Yesterday he attempted to cure a man of a cancer, and he worked himself up over it so that he was very weak.

### MANY STRANGE CURES.

Many strange cures are said to have been worked by King during his residence here. People came from Idaho, and even from Seattle, to be treated by him. He was said to have cured appendicitis, cancer and even consumption.

King's method of healing was very simple in appearance. After praying for the recovery of a patient, he would dip his fingers in warm water and touch the affected parts with his finger tips. So intense was the sensation produced that it is said the patients would scream with pain when his fingers touched them. One of the most notable cures reported here occurred about a year ago, when a woman suffering from cancer was said to have been cured by five treatments.

King was a well-educated man and claimed to be a graduate of the medical college at Ann Arbor. A short time before his death he paid a visit to the Cherokee nation, where he was given the warmest of welcomes by his old Indian friends.

The poorest bargain that one can make, is to give individuality for what is called respectability.

### The Wheat and the Tares.

Now there is an old saying made beautiful by the teacher, Jesus of Nazareth: "Seek and ye shall find." I have always had to combat a very skeptical mind of my own, and I have visited mediums with a predisposed thought that they were frauds, and as sure as I am living not one word that they spoke to me would have an atom of truth in it; but some of my friends who have gone to these same mediums have received the most wonderful and beautiful messages from angel friends.

Now comes my reasoning power to try and see why we get lies, when we expect lies, and those who expect truths get them? If the theory of vibrations is true, every thought we think brings our minds into harmonious or inharmonious vibrations, and certain to bring the same vibrations to the medium.

I have had many a sitting with Ada Foye, but never received a false communication from her, and never expected one. Being a sensitive myself, I often feel the vibrations of fear and lies in the mind of those who come to me, and if I do feel them, the higher or better intelligence dispels them as the sunlight does the darkness of night.

Let an audience look with a thought upon a speaker that he or she is but a poor expression of what he or she ought to be and they will receive what they expect; but let love and hope be in every heartbeat, the person on the rostrum will respond; but the sensitive who goes forth to teach must first cast out all hate, malice, avarice, jealousy and envy, or what they say will never live. The reason the teaching of Jesus has stood as a sacred thing for centuries is because he loved all. He showed to man the infinitude of the possibilities of humanity; he taught us that it is human to err.

We hear so much of fraudulent communications, etc., but amid all of it a bright oasis often appears, which makes us all "take heart again."

I came to the knowledge of a beautiful thought lately, in Oakland, which savors of so much occult truth. Among those in Oakland who are teaching the spiritual philosophy and healing is Dr. Sol Palinbaum, and who was called upon by Mr. J. Esty of East Oakland and the Rev. John Parsons, since translated to spirit-land, and had a sitting. The Rev. gentleman was given a communication from a spirit who said his name was Biola; then the influence seemed to change and the intelligence spoke as Jesus did, saying: "I am not Jesus in person; I only am using the intelligence to express my thoughts. The medium is in a deep trance; do not tell him when he awakes, but next Sunday night go to Fraternity Hall and write the name of the intelligence that influences this medium and I will prove to you, spirit return."

On the next Sunday night these two gentlemen went to the hall, sat in different parts of the room and Mrs. Ada Foye was on the rostrum. Mr. Parsons wrote Biola's name on a ballot and sent it up with hundreds written by others in the audience. Mr. Palinbaum, not knowing anything of this, went late, and sat down near the door and never put in a name on a ballot.

Mrs. Foye, when she took up this ballot, not opening it, looked over the large audience and said: "I see in the air down there, to the left of the door, a peculiar word.

I will spell it—I cannot pronounce it—B-i-o-l-a. Ah! right over it now the name of Jesus comes in golden letters." Three men arose—the Rev. Parsons, in one part of the house, and Mr. Esty in another, each saying: "That is a test for me," and Mr. Palinbaum rising and saying that Biola is a guide that often spoke through him as his medium; but we cannot explain the reason the name of Jesus should appear with him. The Rev. explained and was a convert ever after to Spiritualism. Let us look for good communications, and they will surely come. Let us not see, hear or heed the evil ones, and they will die for want of nourishment. AUVERGNE L. ASTOR, M.D. Fruitvale, Cal.

### Just Suppose.

Let us suppose, for the sake of an illustration, that Sam Slick comes into the Western Union Telegraph office and says to the operator: "I want to send a telegram to Mr. Depew, in New York, and I want you to guarantee me that if he answers me at all, he will not crack a joke on me—that is, I want to be sure he will tell me the truth." Now, I imagine that Mr. Slick would find himself tumbling out on the sidewalk as merrily as Thomas Campbell once tumbled down a flight of stairs, when he remarked to a passer-by: "It is I, sir, rolling rapidly." But this paraphrase from "Hohenlinden" is not the point we are aiming at.

We will now suppose that Mr. Slick picks himself up and goes to a spirit medium to get a message from the spirit-world. Of course, the medium has given many truthful messages, but cannot always vouch for the truth, any more than the telegraph operator can; but it is safe to say that Sam Slick will do everything he possibly can to make it difficult for the operator of the celestial telegraph to get satisfactory results. And the world, and some Spiritualists, will pat Sam on the back and say: "Good boy; make it just as hard on the medium as possible, for that is the only way you can be sure he is not a fraud."

Is this fair? Is not the medium of communication between the earth and spirit-land entitled to the same courtesy that is always given to the medium of communication between individuals of different localities on earth? The person who will dispute this parallel and say there is no known communication between earth and spirit-land, exists over fifty years ahead of his proper date. J. MARION GALE.

### The Man with the Hoe.

After Mr. Gale's review of Markham's poem, "The Man with the Hoe," I think the poem will still survive. Our critic, after admitting the unfortunate inheritance, and hard environments of the poor man who has ventured to rest his "aching stoop" a moment, proceeds to assert that he is responsible for what his rulers are, instead of their being in any way responsible for his condition.

What a waste of sympathy for the negro slaves, might have been avoided in old abolition times if Mr. Gale had been there to say that the slaves had made their masters what they were, instead of their rulers being responsible for the condition of their slaves. Further on, he intimates that the "thing" should have had more *push* and

been a ruler himself. Lastly, he is worried because the man does not work with more energy, and wisely advises him to rustle for potatoes to eat, and not sell them for "sour mash." But please remember that if he does sell his potatoes for "sour mash" they are *his* potatoes, and he is not appropriating the results of others' labor to pay for imported wines and cigars.

I agree as to the results of evolution's awakening, but expect evolution's progress will come, not through the sneers of the favored ones, but through the love and sympathy of the higher spirits, both in and out of the flesh, and the path to mental and spiritual progress will be by the way of improved physical conditions.

HIRAM RIX, JR.  
Williamston, Mich.

### Man, a Miniature Sun.

The study of psychometry has revealed to me the truth of the statement that man is, or may become, "a miniature sun." And no doubt other psychometrists can give a similar testimony, says a correspondent in *Light*.

All, however, do not seem to be equally developed in this way. Some who have written to me for psychometric delineations I have, after holding the letter, or whatever else was sent, in my hand for a while, discovered to appear quite luminous. This I have thought indicated a high degree of spirituality as well as strong magnetic power. Others whose pleasures and interests were more centered on this world had a very different appearance. The power is latent in all, but with many it will take time to develop.

Psychometry is a gift which, if universally cultivated, would tend probably more than anything else to the growth of charity in our midst; for no one can be justly condemned as wicked when born with such strong tendencies to evil as psychometry indicates some to be, and who, perhaps at the same time, are living in environments which foster this tendency, so that it will require something like a miracle to change them. It may at times be not only needful, but merciful to place restrictions on those who have unfortunate tendencies abnormally developed; but by regarding them with pity instead of aversion, as is so often the case, we might rouse in them the wish to reform, and so hasten the time when they, too, shall shine with the full radiance of true spirituality, and each become "a miniature sun."

**South Boulder Camp.**—It is estimated there are 50,000 Spiritualists in Colorado, but until now there has been no acceptable place for a central yearly gathering. Geo. Taylor, of Denver, with his tact and foresight, has secured 480 acres of land, comprising what is known as South Boulder Canyon, 27 miles from Denver, for a Summer outing and camping ground. A camp-meeting is now in progress, which is growing in interest. Several eminent mediums, inspirational speakers and healers from different States, are already with us, and we have the promise of many more. Our camp will continue for at least a month longer. All letters of inquiry should be addressed to Geo. Taylor, Box 780, Denver, Colo. J. M. CLARKE.



## When I am a Hundred.

An Oakland clergyman, the Rev. J. T. Sutherland, has preached a sermon upon the theme, "If I Were Twenty Again," has published it in pamphlet form and circulated it far and wide. It is a good sermon. It tells many good things that a middle-aged man would do if he could start over again and live differently. He would lead a simple, wholesome life; would make worthy friends; would read none but good books; would learn to sing if he could; would learn to play on some instrument, and would make "a distinct provision for the joy side of life." All of which is most excellent. The true moral of the discourse, however, is one which the preacher has left out: If all those good things at 20, why not at 50?

All sermons should not be preached for young men. The chances for improvement, mental or moral, are as good at one age as at another. There is a familiar story of an old man of 70 who advised his son to plant an orchard, but the son would not do so, because he thought he might move or die before the trees came into bearing. Thereupon the old man planted an orchard himself, despite the mocking of his son and his neighbors; and, as the story goes, he lived to eat fruit and drink cider made from the fruit of those trees for many a healthy year.

As it was with that apple orchard, so it is with every kind of fruit a man desires for his enjoyment. The middle-aged man who feels the lack of early education, and finds his faculties deadening because he has nothing of music or art or other provision for the joyous side of life, is wasting time when he sits down to consider what he would do if he were 20 again. Seventy is just as good a time as any to undertake whatever one really desires at 70. It is true that one learns more readily when young, but it is also true that one remains young as long as he continues to learn. The Oakland preacher should follow his sermon, "If I Were Twenty Again," by a sequel with the title, "When I am a Hundred."—*San Francisco Call.*

**Prof. Hyslop.**—That Professor Hyslop believes that he has found in Spiritualism additional and complete proofs of the soul's immortality can hardly be questioned. He states that he has arrived at his conclusions only after a most thorough and painstaking examination, in which all possibility of fraud was carefully excluded. Indeed, it is the very method of investigation employed which Prof. Hyslop so strongly emphasizes; for he lays great stress upon the scientific methods, the care and exhaustiveness, which characterizes his inquiry and distinguish it from previous work in this direction.—*Louisville (Ky.) Dispatch.*

**Loving Spirits** from spheres of wisdom in the world of souls are forever seeking to approach the earth, that they may teach the children of men the sublime truth of immortality. They reach but few because of the material barrier that men have erected between the inner and the outer worlds in which they live. Materialism is cold, sordid, lifeless, while spirituality is warm-hearted, loving, kind and true. Let us welcome our returning teachers, that we may become like unto them.—*Banner of Light.*

## Reincarnation—Even-up.

The lovers of fair play delight to tell us that reincarnation is based on the benevolent intention of Divine Wisdom to give fair play to all by giving the same experiences to all in the course of time.

We must see, at once, that it would be a physiological impossibility by any known rules of physiology—but we will waive that.

We must admit that the truth is too meager to classify—but we will waive that.

The morality of the proposition to me is questionable—but we will waive that.

Personally, I have no desire to clandestinely climb into the family tree of somebody else; for I am perfectly satisfied with my parentage—but I will waive that and consider the problem mathematically.

We will take as a basis of calculation for this evening-up process, the population of the earth when it had reached one million. Make all the necessary transpositions of that million to give each and all the same experiences. Then multiply this product by all the millions the earth has already produced—leaving what it will yet produce still to be multiplied; for each individual of each million must have all the experiences of all the individuals of all the millions.

Follow this calculation until you have sacrificed a bundle of good fabers and a ream of good foolscap. By this time you will begin to think that if Pythagoras had commenced the calculation when on earth, and it had been kept warm with new figures every day since then, the end would not be as near as the end of the present century.

After working on this puzzle to my heart's content, I reflect that there have been "fools" for money, and there have been others. I am inclined to think that the inventor of this evening-up process was one of the others. J. MARION GALE.

**America's Future.**—The London, England, "Penny Pictorial Magazine" contains some peculiar predictions of Mdle. Couédon, the Parisian prophetess, who claims to be the medium of an ancient Spirit. For America she predicts—

First war, lots of it, then a great union of the American continent, north and south, under one Republic. More war, this time over Canada; the most terrible war ever waged will be between England and America, and England will lose.

Then America's navy will be the first in the world, and the language of the United States will spread from pole to pole, and, worst of all, the English language will be governed by the States, and we shall speak American. President McKinley may console himself that he will not die suddenly, and will be elected a second time.

After the terrible war between England and America, there will be a great reunion of the Anglo-Saxons, with America at the head, Germany next with her, and then England and the colonies which had once been hers.

On the other hand would be Russia, France, and China. The great struggle for commercial supremacy would continue between these two combinations, and Anglo-Saxons would win right through, and eventually rule the world.

Thought of any value is always free and untrammelled.

**Col. Ingersoll.**—The Rev. J. W. Hudson, pastor of the Christian Church of Santa Rosa, Cal., in a sermon about Ingersoll, remarks as follows:

"Robert G. Ingersoll lived a Christian, even if dogma would not permit him to confess to be one. In abundant measure he had the Christian virtues talked of by Christ and his apostles. He was a Christ-like man. He was Christian enough to be absolutely honest. If there is a heaven, I expect to find him there. He was not only a destroyer, but a builder of what he thought a truer, a holier religion—a religion based on reason. He stood for a loftier Christianity—divested of much tradition called theology and much credulity called faith. When his career was begun, the whole religious world was against him; when he died he merely stood with the advanced pulpits of to-day. There has been no other one-man influence of wider magnitude in nineteenth-century religion, differ from him as we may. He was tolerant in the face of intolerance.

What Christ was to Jewish bigotry, so, in his lesser sphere, was Ingersoll to Christian dogmatism. He left the church the message of liberty of conscience; he told it that the greatest blasphemy is to answer argument with calumny. His influence served to elevate the bible from a fetich to a book. He tried to replace bigotry with a sensible humility. He dethroned the absurdities of a theological Christ and gave us a Jesus who loved his fellowmen. He uttered not one word against a hope of immortality. He arbitrarily swept away no man's belief. He merely said "Think!" and men called him a blasphemous."

**The National Convention.**—Tickets on the certificate plan (one and one-third fare for the round trip) have been granted by the various roads. To secure this concession, purchaser must first buy first-class ticket to Chicago, paying full fare for the same. Be sure to ask your agent for a certificate when purchasing your ticket. This certificate, when properly signed by the Secretary at the Convention and vided by the special agent who will be in attendance, will entitle the holder to a return ticket (first-class) for one-third fare. Certificate tickets may be procured three days prior to Convention (Sunday not included) and will be honored for return ticket until three days after adjournment. On arriving at Convention, deposit your certificate with the secretary for proper endorsement.

MARY T. LONGLEY, Sec.

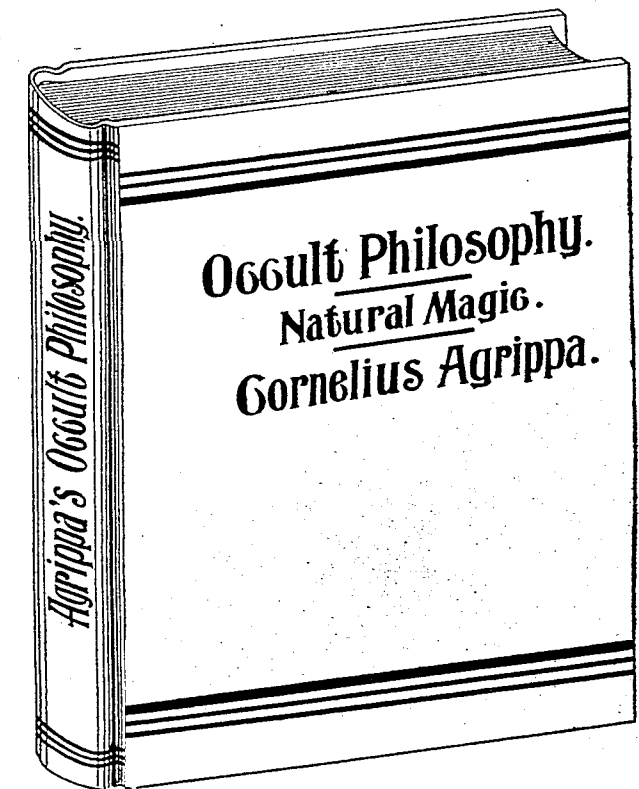
**Good Missionary.**—Mrs. S. J. Starks, Modesto, Cal., writes thus, when renewing her subscription, and sending \$1.00 for the "Hopkins Fund." "I make my JOURNAL do all the good possible, by loaning it to those here who can't afford to take it. I then gather them and send to the Red Cross Society, for the soldiers. How terribly the poor soldiers are treated by those who are not half as worthy as they! Why do wise and loving ones in the Invisible World allow it?"

Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge.—*Ingersoll.*

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

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cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 10, 1899.

**Individuality.**—Col. Ingersoll said: "I want no heaven for which I must give my reason; no happiness in exchange for my liberty, and no immortality that demands the surrender of my individuality." We agree with him in these assertions. If we are to have no individuality—no conscious personal existence in the next life, as some would-be Spiritualists claim—then it would be really annihilation!

**A Fanatic.**—Mrs. Clemmons wants to have all the American coins made during the first year of the new century bear the image of Christ on one side, and the cross on the other, in gratitude to God, because Christianity has made America, she said. She forgets that the principal founders of this Republic were not Christians, but infidels, so-called. This is not a Christian nation. If it were, it could not be devoted to *freedom*.

**The National Convention** will be held in Chicago, Ill., on Oct. 17 to 20, in the 31st St. Hall. Full particulars later. We hope some plan will be perfected to organize for effective work during the coming year, and also that a Statement of Principles will be adopted, so that the world may know what we are willing to declare as our principles, without misjudging us. We *must* unite upon some statement, and we want it defined. The world also wants to know what it is. All the liberalists and thinkers of the age are looking this way, and should be informed where we stand to-day, on our way up the ladder of progression.

The Southern California Harmonial Camp-Meeting of Spiritualists opens on Sunday, Sept. 3, at Sycamore Grove, Los Angeles City, Cal. See notice on next page.

**The Storm** and tempest of thought is better than the dead calm of ignorance.

**Was Planned in the Spirit-World.**—Mr. W. T. Stead, in the *American Monthly Review of Reviews*, for August, when reviewing the work done by the Peace Congress at The Hague, pertinently remarks thus:

Far more important than anything which men do is the evidence which their deeds from time to time afford that there is behind them, and over them, and working through them, a Power that is mightier and wiser than they. The extraordinary manner in which the conference has been led, by a way it knew not of, to evolve a high court of justice among the nations, is calculated to confirm the faith of the doubting in the reality of the "stream of tendency not ourselves which makes for righteousness."

In proof of this position, Mr. Stead cites these facts, showing conclusively that the Peace Congress was the result of plans arranged by higher intelligences than ours:

When the delegates met at The Hague on May 18, few of them (possibly none of them) believed that they had come on anything but a fool's errand. They said frankly that they did not believe anything would come of it. But after six weeks they see, even the most skeptical, that great things are coming of it—whereof they are glad.

The codification of the laws of war is an achievement of which any conference might be proud, and it is very satisfactory that at last—after thirty years—the beneficent rules of the Geneva Convention are now to be extended to naval warfare.

But these provisions for regulating war, or for rendering its sufferings less acute, are trivial when compared with the measures taken to diminish the danger of the outbreak of war and to provide for the administration of a system of international law.

If twelve months ago any one had predicted that the representatives of all the governments would be employed for two months in elaborating a court and code for the universal establishment of a system of arbitration among nations, he would have been derided as the idlest of dreamers. But this strange thing is coming to pass before our eyes.

At the celebration of the Fourth of July at Delft, Ambassador White, the former president of Cornell University, gave an address wherein he stated that Grotius, the Dutch patriot, with antiquated theology, was nearer right than many of his critics.

But still more surprising was Mr. White's invocation of the shade of William of Orange, "The Silent," in order to suggest the possibility of intelligent observation, if not of communication, between the other world and this—a doctrine which Ambassador White always held in special horror. Yet, what Spiritualist could wish for a more definite expression of hope and belief than is to be found in the following passage:

"But if the dead, as we fondly hope, live beyond the grave, if undisturbed by earthly distractions, they are all the more observant of

human affairs if freed from earthly trammels. Their view of life in our lower world is illumined by that infinite light, which streams from the source of all that is good and beautiful. May we not piously believe that that mighty and beneficent shade of William of Orange recognized with joy the birth hour of Grotius as that of a compatriot who was to give the Netherlands lasting glory? May not that great and glorious spirit have also looked lovingly upon Grotius as a boy lingering upon this spot, where we now stand, and recognized him as one whose work was to go on adding in every age, new glory to the nation which the mighty Prince of the house of Orange had, by the blessing of God, founded and saved?"

Baron de Staal said he had never enjoyed any celebration more; such things usually bored him, but this American festival was a treat. Everyone felt the same.

We are glad to notice that the Spiritual Philosophy is permeating the thinking world—and being welcomed everywhere, by great and small, high and low, rich and poor. Let us all rejoice and be exceedingly glad. Liberty is enlightening the world.

**Boil it Down.**—That is what our correspondents must do if they want to have their articles printed in the JOURNAL. We have a large quantity waiting now, which must be boiled down before we can accommodate the writers.

When we boil the articles down that are already written, some of our correspondents *boil over* about it. To avoid this, let every writer boil it down before sending to us. One of our exchanges aptly puts this advice into a verse, thus:

If you've got a thought that's happy,  
Boil it down;  
Make it short, and crisp, and snappy—  
Boil it down.  
When your brain its coin has minted,  
Down the page your pen has sprinted,  
If you want your effort printed,  
Boil it down.  
Take out every surplus letter—  
Boil it down.  
Fewer syllables the better—  
Boil it down.

**Like Attracts Like.**—I often see in the Spiritualist papers, that "like attracts like," and good spirits come to those who are good, and the bad to those who live bad lives. Now I must question that statement, for in my work those come to me that I *know* I do not attract, by any mode of living of myself or my husband—I mean those on the other side who seek some one in the physical to help them out of their earth-bound conditions, and only those who try to live good, pure lives *can* help them; so I contend that like does not always attract like. A PILGRIM.

[The spirits who seek avenues to learn and to progress, are not the ones generally alluded to by the phrase, "Like Attracts Like;" but those who come to stay, to control, or to become friends or companions, by being *attracted* to those spirits in the physical form.—Ed.]

**Every Person** should have a character peculiarly individualized—to be unlike any other, to do just what no other person can—in other words, to fulfill his own destiny.

## Col. Ingersoll Heard from.

The *Baltimore Sun* of July 25 says that Dr. William Franks, 251 West 23rd St., New York, had a communication from spirit Col. Robert G. Ingersoll.

Dr. Franks' conversation with the late agnostic occurred about noon. Among those present were Charles Broadway Rouss, his millionaire friend, and Charles Davis, who was formerly Colonel Ingersoll's lecture agent.

The Doctor stated that Colonel Ingersoll said that he was much worried about a letter he expected to receive from Archbishop Corrigan, in reply to a note which he had sent to the Archbishop asking him these two questions:

"Why should a man go to another man to confess his sins? and why should he not go directly to God, if there is a God?"

He said he found his state of existence in the other world far from his expectations. He seemed to be comfortable. Dr. Franks explained to his auditors that Colonel Ingersoll was satisfied that death was not the end, but that he was right in his contention that there was no hell.

Colonel Ingersoll said that Dr. Parker, of London, whom he met in life, since they had met in the spirit-land that he (Dr. Parker) had realized the falsity of many things that he had taught.

There was a Rev. John Tilley, of Baltimore, whom Colonel Ingersoll had met on earth several times. Since meeting Dr. Tilley again in the spirit-land, the Baltimore divine recanted many of the things that he had taught during life and admitted that he had altered his views materially.

**Free Masonry.**—A Masonic periodical in New South Wales, quoting the *Outlook*, says that the ban of the Church of Rome has been taken off, in the United States of America, and that "priests are allowed to officiate at the burial of members of secret societies in consecrated ground, provided they have not been openly hostile to the church." The *Trestle Board* of San Francisco makes this denial:

This is not correct. Not many months since a funeral occurred in San Francisco where three firemen, who were Catholics, were buried at one time. The procession went to a Catholic church, where two were admitted to the church service, while one remained outside in the street in the hearse, and went to an unconsecrated cemetery, followed by his weeping widow, without so much as a prayer over his remains, and this because he was a Freemason. This is the attitude of the Romish church toward Masonry throughout the United States, and no other religious sect would do such a thing. Masonry opposes no religious sect, for many Catholics are Masons in all countries.

We need men with moral courage to speak and write their real thoughts, and to stand by their convictions, even to the very death.—Col. Ingersoll.



## The Reviewer.

THE MASTERY OF FATE, by P. Braun, Ph. D. Third Edition. Two volumes, paper covers, 50 cents each. For sale at this office.

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The *Open Court* for July contains an illustrated article on the Survival of Paganism in Mexico, by Prof. Frederick Starr, of the University of Chicago; Modern French Philosophy, the ideologists and traditionalists, and an interesting article on the Higher Forms of Abstraction, dealing with the psychology of images, and also visual, auditory, and motor types of imagination. *Open Court Publishing Co., Chicago.*

The *Homiletic Review* for August opens with a remarkably luminous article on "Three Ways of Studying a Biblical Narrative." Its author, Dr. Willis J. Beecher, is professor of Hebrew Language and Literature in Auburn Theological Seminary. He sketches the three ways of approaching a passage of Scripture for the purpose of investigation, and then applies the methods to the account of the defeat of the Midianites by Gideon, as given in the Book of Judges. In the light of a correct method, the alleged objections are shown to disappear. Monthly: Funk & Wagnall Co., 30 Lafayette Place, New York. \$3.00 a year.

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The New Thought.—Some of the New York papers tell us that there is a movement on foot on the part of certain clergymen in New York City to resist the encroachments of the higher criticism. These brethren, under the alleged leadership of Moody, propose to start a new propaganda for the old view of the bible. We doubt if many orthodox ministers will be foolish enough to enter this campaign against scholarship and intelligence. The higher criticism has come to stay, because it is the result of devout thinking and earnest search.—*Unity.*

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you make yourself ready, you will come into possession of hundreds, thousands, millions—just as necessity calls for. We must not expect wealth to be lavished upon us until we learn how to use it. Wealth is anything but a blessing, when in the hands of one who misunderstands its value. There is nothing like Poverty to teach us the value of Wealth. How do I know? I have been educated in that school.—*Fred Barry's Journal.*

Moses Hull and Maggie Gaule have just completed a brief, but successful, season in Detroit, Mich., under the auspices of the Central Spiritual Union. Hundreds are being turned away for lack of hall room. G. W. Kates and wife began on July 31 for a week; Dr. J. M. Peebles, on Monday, August 14. POLLY BURROWS, Sec.

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## BEAUTIFUL ALASKA.

In a far-off land, where the ice and snow  
Glistens and gleams, and the flowers grow,  
The sun, in her fullness, turned and smiled.  
And said: "Dear Alaska, wake up, my child."  
She threw off her mantles of beautiful white,  
Which enveloped her, all the long dark night,  
And looking up, with a smiling face,  
Reached out to accept the warm embrace.

The roses blossomed, the flowers grew,  
Till all who saw her, scarcely knew  
The place which but a few weeks past,  
Was held in by icy fetters fast.  
Down in the valley and on the hillside  
Men are searching, far and wide,  
Not for the flowers or the golden sunbeam,  
Yet they find, ah! look at it glisten and gleam.

Gold, bright gold, they are risking their lives,  
Leaving behind them children and wives.  
Oh, sad the home, oh, sad the day,  
Which took them thousands of miles away;  
From the homes they loved, to search for gold;  
To perish or suffer such miseries untold.  
Yet this wonderful land, of the midnight sun,  
Is surpassed, in beauty, by no other one.

Its beautiful mountains of ice so rare,  
Sparkle like diamonds, suspended in air,  
Floating along on the crest of the wave,  
Gradually melt in an endless grave.  
Oh, beautiful child of nature fair,  
Reveal thy hidden treasures there,  
Deep in the earth, 'neath a mantle of snow;  
In Summer beneath where flowers grow.

Are millions of gold, yet searching in vain,  
Hampered by sorrow, and sickness and pain,  
Billions of gold, in thy bosom concealed,  
Alaska, take pity; let it be revealed.  
To the weary searcher, the men who explore  
This wonderful country, and open the door  
To all, that thy grandeur, thy beauty sublime,  
Dot the pages of history, time after time.

Switzerland, whose fame has spread beyond,  
around and through  
The universe, can not compare with grandeur  
such as you

Have spread before our eyes; so rare these  
wonderous beauties are,  
We stand spell-bound, almost content to view  
them from afar.

Yet fascination is so great, we climb those  
mountains high,  
Till, wonder, on the topmost peak, we almost  
touch the sky.

And pause in breathless wonder; could we  
but comprehend  
The mighty works of nature, from beginning  
to the end.

Los Angeles, Cal.

EMMA H. PADDOCK.



The Editor is not responsible for the  
opinions of correspondents.

## Letter from Prof. Patterson.

TO THE EDITOR:

I have read the JOURNAL dated June 29, containing an article entitled, "Opponents of Spiritualism," by Geo. W. Carpenter, M. D. I heartily endorse every word of it, including its reference to "reformed fake mediums." I have no confidence in the reformation of such heartless, unprincipled people. In one of our meetings, in Scottish Hall, a lady, who sat near the platform, asked Mr. Garrison this question: "When you were impersonating mediumship, did you not know you were perpetrating fraud?" He answered, "Yes." "Then why did you continue doing so? Why did you not stop it?" An evasive answer was the reply. The only true answer that he, or any other fake medium, could or can give, is: "It pays too well to stop it," and just as long as Spiritualists continue to patronize such imposters, and have not the courage to denounce and expose them, when they are detected, and proven to be frauds, just that long will Spiritualists be imposed upon. Their hypocritical cry of "repentance" sounds to me much like the excuse offered by the person who destroyed a valued article. He is so sorry; but, when you ask him if he is sorry enough to pay for the loss, that is another question entirely. Just so, in the case of these heartless imposters, when they make some pretense, show some disposition to make restitution of their stolen wealth, give back to the poor dupe the tear-stained money obtained from them, through fraud—then, and not till then, can any reliance be placed upon their reformation.

What has their assumed reformation amounted to? Do they prove by their clumsy, unscientific methods that Spiritualism is not true? Not at all; they merely prove the degradation of their own minds; the lack of principle possessed by the imposter. Like the serpents, whom the magicians cast down before Moses or Aaron, though seemingly a good imitation of the genuine, yet, how soon destroyed, when confronted with the living truth?

The brazen gall possessed by some of them is astounding. Did the true spirit of reformation actuate Mr. Garrison

when he presented himself before a body of ministers? Or was it based on mercenary motives alone? Did he for one moment imagine that his crude methods would be accepted by those gentlemen, as a true sample of spiritual phenomena? These are but a few of the questions that every penitent reformer should answer, to the enlightenment of a long-suffering and deluded public.

It does my heart good, to see the JOURNAL (in a quiet way) showing up these unprincipled charlatans, by publishing such articles as that written by Dr. Carpenter; also, the comments of the Rev. Dr. Minot Savage, on "Fake Mediums." WM. PATTERSON.

Vice-President People's Spiritual Society of San Francisco, California.

## Ministers and Fake Mediums.

TO THE EDITOR:

I can easily understand why fakirs take up with church people, because they make money at it; but why Christians should oppose Spiritualism I cannot comprehend, unless on the principle that "those whom the gods would destroy, they first make mad." Spiritualism always was, from the time that human souls passed over, and always was true. It is a natural and well-demonstrated fact, and the churches are tearing down a superstructure built on their own foundation.

If Spiritualism is not true, then there is no future life; and if there is no future life, then Christianity is a great deception, a glaring fraud—the worst of all delusions—and the sooner it is eradicated, the better for humanity.

Dear Editor, be faithful to your high calling, and you will succeed. The truth shall prevail, and those who oppose Spiritualism now, will yet have their eyes opened, as did Paul, to see the truth, and the truth shall make them free.

J. H. CAMPBELL.

## Letter from San Jose, Cal.

TO THE EDITOR:

Since I wrote you last, I visited Santa Cruz and the shore of Monterey Bay.

The G. A. R. had an encampment at Santa Cruz, in July. There was a little city of tents down near the beach. By careful estimate, we found fully 60 per cent. of the campers were Spiritualists. I found many Spiritualists residents of Santa Cruz. Among them I met Mr. Bonestell, an old worker in the cause.

H. C. Johnson, president of San Jose Spiritual Society, was with me. We drove down the beach to Watsonville, a splendid little city, situated 5 miles from the beach, in one of the richest and most productive valleys of the State. Spiritualists have no society there. There was some private work going on.

It was an interesting drive of 30 miles from here to Gilroy, through fruit and grain fields. There is no spiritual society in Gilroy, a town nearly as large as Watsonville, say 4,000 inhabitants.

Dr. Carpenter is entertaining the Spiritualists Sunday forenoon and evening at San Jose. He will probably stay during the month of August; he is making many friends. I must say a word about W. C. Bowman, who was with us during the month of June. I don't believe the history of San Jose furnishes one more brilliant for Spiritualists than did the month of June, under Mr. Bowman's splendid addresses.

H. H. NICHOLS.

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	♏ Scorpio	Water	Oct 23 to Nov 22
Face Positive Signs	♐ Sagittarius	Fire	Nov 22 to Dec 21
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## Local News Summary.

Edited by M. S. NORTON.

**Convention News.**—The business sessions of the coming Convention will be held in Memorial Hall, Odd Fellows' Building. An invitation Reception to Delegates will be given by the Mediums' Protective Association, in the same hall, on Friday evening, followed by a dance and banquet to delegates. There will be no meeting Saturday night. Sunday afternoon, in the main hall, there will be a conference meeting, and a rousing meeting Sunday evening. Free admission to all meetings.

**The Montezuma Granger** writes from the Kings' Daughters Home, 217 Francisco St.: On the fifth Sunday in July the Spiritualists held a meeting, in the chapel here, addressed by Mrs. Sarah Seal and Alfred Gough. A half dozen children from the Lyceum furnished music and entertainment, and the meeting was a very enjoyable one. Let the Spiritualists remember the fifth Sunday in any month, and be present, at 3 p.m.

**Mediums' Protective Association.**—The meeting in Oriental Hall last Wednesday evening was blessed with ten test mediums, all of whom took part in the exercises. If you don't attend these meetings, you will fall behind the procession.

**The Psychic Society** of Oakland held a business meeting in the parlors of Hotel Merritt, on the evening of July 31. The resignation of President H. S. Brown was accepted, and Mrs. M. E. Coleman elected in his stead. Per capita tax was voted and delegates to the State Convention elected. This society is prosperous and harmonious, and they are sure to be heard from in the Convention. Next.

**Sister Julia**, whose life is devoted to the care of waifs and foundlings, reported the little ones at the "home" in need of financial assistance. Mr. and Mrs. Eberhardt called a meeting at their hall, 3250 Twenty-second St., on Monday evening, July 31st. Misses Etta Verner and Mabel Pfifer, Mrs. H. A. Griffin, Mrs. Jennie Robinson, Mrs. L. S. Drew, Mr. W. H. Davis, Miss Lena Clarke and Mrs. Eberhardt furnished entertainment for those assembled. The proceeds, together with a collection taken in Mrs. Young's meeting on Sunday night, netted quite a neat sum for the relief of the little ones, upon whom the adverse conditions of life have cast a shadow.

**The Children's Progressive Lyceum**, 909 Market St., was well attended, Sunday morning, 6th inst. The subject for words of wisdom was "Order." Mrs. Sarah Seal spoke to the children along this line of thought. John Barnes, a Nebraska soldier, just returned from the war, spoke a few words on Temperance. Friends of the children are always welcome, from 10:30 to 12 m.

Mrs. SADIE E. COOK, Sec.

**Oakland.**—The notice in the JOURNAL of August 3 failed to state that the rostrum at 1169 Broadway was, in the afternoon, occupied by Dr. A. L. Astor. Her subject, chosen by the president, was: "The Moral Teachings of Spiritualism," which the doctor handled in her masterful manner. The audience was small, but very appreciative. Dr. Astor will speak for the Union Spiritual Society Wednesday evening, Aug. 16, at the hall, 856 1/2 Isabella St., and we hope a good audience will greet her. Vox.

**Mr. and Mrs. Lillie** will attend the Los Angeles Camp on Sept. 3 and will represent the RELIGIO-PHILOSOPHICAL JOURNAL, take subscriptions for it and orders for our Books. They will receive hearty welcome in Southern California. They will also attend the Summerland Camp, commencing Aug. 27.

**The Lecture** on "The Palmistry of the Ancients," given by Palmiea, at 301 Polk St., Monday evening, was well attended, and the audience was delightfully entertained by a recital of the peculiarities of ancient palmistry. The metaphysical phase of this interesting science is being treated weekly by Palmiea, who cordially invites the public to his parlors on Monday evenings.

**The Ladies' Aid** has resumed its meetings, which will be held in Mrs. Lillie's parlors every Wednesday at 2 p.m. until further notice.

**Hermetic Brotherhood.**—The open meeting of this order, held Tuesday evening, Aug. 1, at 856 Hayes St., was opened with meditation on "peace and harmony." Mrs. Francese Rogers sang "Violets," and Dr. A. S. Brackett read a very able paper on the "Theosophical Concept of Christ." Mrs. Virginia Weld and Mrs. Rogers sang a duet, and a very pleasant and profitable evening closed with the "Mantrims."

**The Outlook** for the coming Convention is the brightest in the history of the State Association. The hall arrangements are perfect.

**Friendship Hall.**—Mrs. Meyers' meetings are growing in interest and attendance.

**Dr. Stitt's Meeting**, Sunday evening, was ministered unto by Mrs. Bird, Mrs. Vigers and H. E. Hargrave. The meetings are held in the doctor's office, 9A Sixth St.

**Mrs. Henderson's** meeting, at 148 Sixth St., is always well attended; the one last Sunday was no exception.

**H. H. Brown** held his usual Sunday evening meeting. The evening is devoted to "Soul Culture." The subject of his discourse was, "Let Go."

**Mme. E. Young's** Sunday night meeting was favored with an address by the guides of Mrs. Sarah Seal. The test work of the Madame was really as good as could be done by "the world's greatest medium." The packed hall testifies of the excellence of the entertainment and instruction.

**Mediums as Delegates.**—It is almost certain that all endorsed mediums will be made delegates to all State Conventions—the first business transacted at the coming Convention. If they do not look out for their own interests in the election of officers, etc., it will be their own fault. "A word to the wise."

**The Telephone** has announced the return of the "Small" family from their vacation. Welcome!

**Mr. H. A. Clifford**, inventor of the Clifford automatic voting machine, is located at 1224 Noe St., city.

**The Spiritual Union.**—The oldest society in the city held a business meeting at 861 Geary St. last Monday evening. Getting ready for the Convention; that is right; fall in line.

**Universal Spiritual Association.**—At 20 Eddy St., last Sunday, at 12 m., began the discussion of the question, "What Conditions Justify the Accusation of Others?" Next Sunday the question will be, "The Expression of Sympathy," and its application to daily life. These meetings lead in the procession of advanced thought. Are you keeping step?

**Two Soldier Boys.**—Mr. Errol Reynolds and Mr. Geo. H. Bullis, the latter a nephew of the local scribe of the JOURNAL, called at the office last Saturday evening. The boys have been mustered out of the 50th Iowa Volunteers, and have re-enlisted in the regular army, for the campaign in the Philippines. They sail this week, and we hope to hear from them direct from the firing line. The boys hail from Davenport, Iowa.

**Will S. Bailey** delivered a lecture on "Steps in Magic," before the Theosophical Society in Odd Fellows' Hall last Sunday evening.

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### State Convention.

The Fourth Annual Convention of the California State Spiritualists' Association will be held in Odd Fellows' Hall, corner of Seventh and Market Sts., San Francisco, Sept. 1, 2 and 3, 1899. The purpose of the Convention is to elect officers and directors for the coming year, and to transact such other business as may be for the best interests of all Spiritualists, and the advancement of the cause in this State. Communities of Spiritualists not organized and chartered with the State Association are invited to do so at once and participate in this Convention.

M. S. NORTON, Pres.

THOS. G. NEWMAN, Sec.  
1429 Market St., San Francisco.  
San Francisco, Aug. 1, 1899.

**Mrs. May Van Auken**, Palmist, of 423 Ellis St., read palms in public, on Sunday evening, in Pythian Castle. The interest in the demonstration of the science was manifest in the packed hall.

**Oakland.**—Fraternal Hall meeting was entertained in the afternoon of Sunday, Aug. 6, by Mrs. Seeley, and in the evening by Mrs. Louisa S. Drew, both of San Francisco.

**Have you seen** the new credential cards for delegates, issued by the State Association? They are something new and very neat.

**Mr. and Mrs. Eberhardt** held their usual Sunday evening meeting, at 3250 22nd St. They are doing a good work, and recognize the fact. "Tis well."

**Mrs. Logan** is improving in health, and hopes soon to resume her "Circle of Harmony" meetings.

**Medicine from the Air.**—The Chemistry of Life Medicine Co. has moved headquarters from Oakland to 1104 Market St., San Francisco. Dr. Carey, chemist for the Company, claims to have made a great discovery in condensing air for medicine. Free lecture Mondays, Wednesdays and Fridays at the rooms, at 8 p.m., on the "Chemistry of Life." All are welcome.

**Mrs. Lida B. Browne** will attend the Lily Dale Camp, and remain several weeks. She will represent the RELIGIO-PHILOSOPHICAL JOURNAL and take subscriptions for it, and orders for our books.

**Postage Stamps** may be sent to this office only for fractions of a dollar.

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VOL. 36. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, AUGUST 17, 1899.

1429 Market-st. Between 10 & 11th-Sts.

No. 33.

## THE MAN WITH THE PEN.

In attic bare and dreary—  
His fingers blue with cold,  
A man sits writing, writing,  
For pittance small, of gold.  
The morning stars are gleaming;  
No fire hath he nor bread.  
All night he hath been working,  
With aching heart and head.  
Deep lines are on his forehead;  
In eyes, are blinding tears.  
Must he work on in anguish,  
No rest in coming years?  
He studied hard in boyhood;  
He oft was hungry—cold.  
Must heart and soul be hardened,  
To earn a little gold?  
Enjoys he not God's sunshine—  
He works far into night.  
He hopes for fame and honor;  
For bread he has to fight.  
He may sometime be famous,  
For mighty is the pen.  
But if he please not critics,  
He sinks to earth—what then?  
A grave he hath on hillside—  
A grave without a name.  
"God's acre" holds too many  
Who have struggled hard for fame.  
\* \* \* \* \*  
The man who does the ploughing—  
The man who uses rake—  
Doth ever have his fireside;  
Can always living make.  
Though back be bent and aching,  
And hard though be his hands,  
The earth gives him her treasures,  
Though by the ox he stands.  
He only "stoops to conquer,"  
And nature gives him aid:  
She gives him strength and vigor  
To wield the hoe and spade.  
Enjoys he God's bright sunshine,  
For he doth ever know,  
Though pen be sometime mighty,  
More mighty is the hoe.  
A king he is, with subjects—  
This king can none o'erthrow.  
His throne is on the uplands;  
His scepter is the hoe.  
ARDELIA M. BARTON.

## BORDERLAND

### Flammarion's Experiences WITH EUSAPIA PALADINO.

Eusapia Paladino was a small tradeswoman residing in Naples in the early part of the present decade. She was an illiterate person, unable to read or write, and with absolutely no ideas outside the dull routine of her small business and daily life, but she developed, quite unassisted, an apparently mediumistic power which made her for years one of the greatest wonders of the age.

She was a woman of ordinary appearance, rather small, of dark complexion, 40 years of age, and of somewhat phlegmatic temperament. A woman neither brilliant of intellect, nor even commonly educated, she yet managed to utterly confuse and puzzle some of the most eminent scientists of our century, such as Lombroso, Schiaparelli, Darieux, Charles Richet and

the Comte de Rochas, and make a complete convert of the eminent and previously invincible Camille Flammarion.

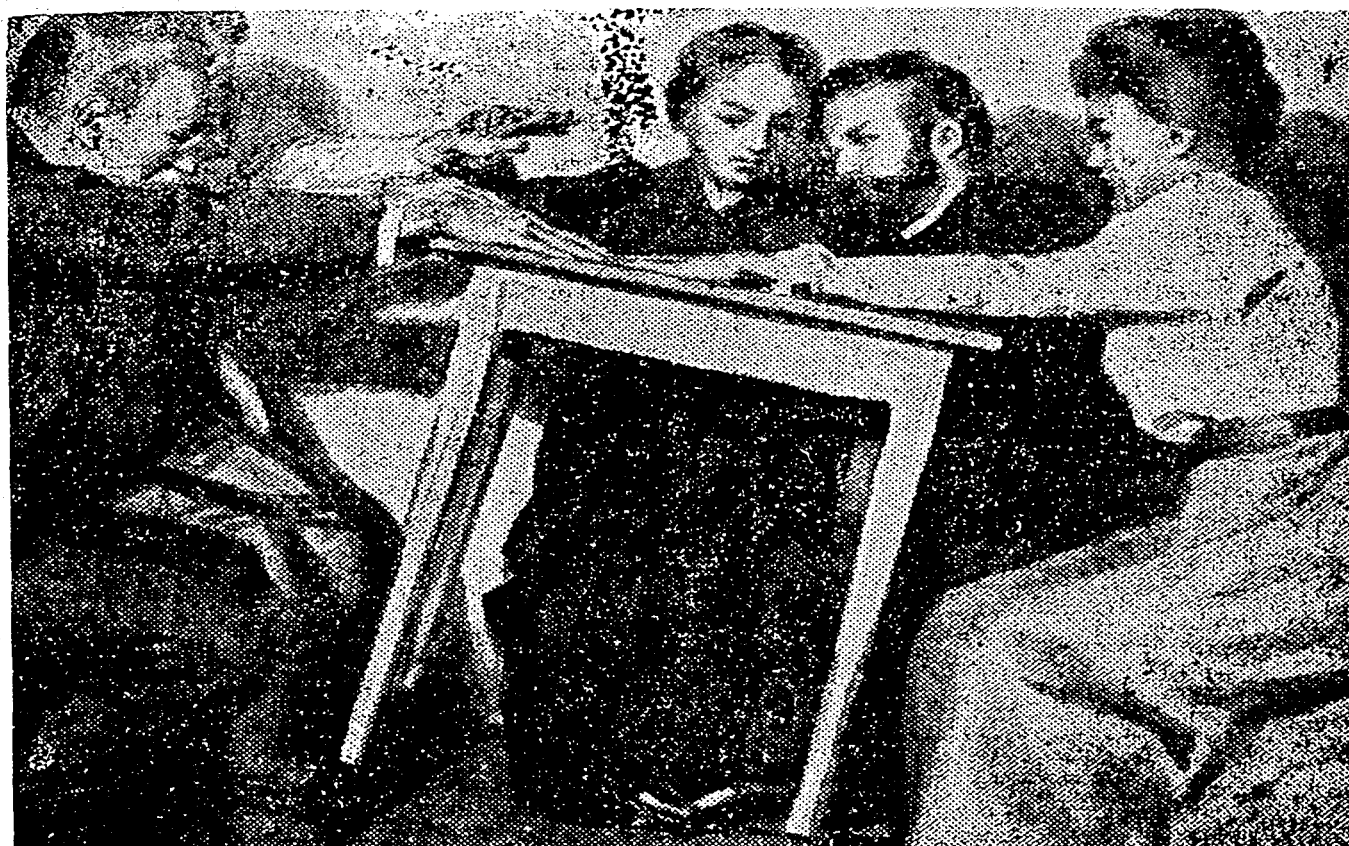
In company with M. and Mme. Bleck and the two daughters of M. de Fontenay and M. Koechlin, Flammarion attended a seance given in the Bleck parlors by Eusapia, who was their guest at the time. The Blecks were earnest searchers after truth and very anxious to observe the medium's manifestations in surroundings and under circumstances which would preclude any possibility of the woman receiving the slightest assistance in her work from any material outside source.

During this meeting the medium sat at the end of a common kitchen table between M. Flammarion and M. de Fontenay, M. Bleck and his two daughters occupying the other seats, while Mme. Bleck and Mme.

M. de Fontenay held her right hand, he was firmly convinced that here at last was a medium who had some just claim to that appellation, since it seemed unquestionable that she had something besides natural forces at her command.

In writing of this evening's experience, he summed up his impressions and convictions as follows:

"I believe we can affirm the undoubted existence of unknown forces capable of moving matter and of counteracting the action of gravity. It is a combination difficult to analyze of physical and psychic forces. But such facts, however extravagant they may appear, deserve to enter the domain of scientific investigation, and it is even probable that they may powerfully contribute toward the elucidation of the problem—for us supreme—of the nature of the human soul."



The Table rose from the floor and remained suspended for two seconds.

Koechlin sat on a sofa facing the table, about six feet away.

At the end of three minutes the table moved. A minute later it rose entirely off the floor and remained for two seconds suspended six inches above it. Two flashlight photographs were taken on the instant show that this was an actual fact and not a physical or mental illusion.

During the evening Flammarion felt a hand passing through his hair, his chair was violently pulled and shaken and his ears sharply pinched. The table at the conclusion of the seance was in full light, raised twenty inches from the floor and remained suspended for five seconds.

As Flammarion kept his right hand on Eusapia's knees and held her left hand in his left, while his feet were placed firmly on hers and

Flammarion has for years been a Spiritualist of the most advanced and earnest type, and although he was subjected to the severest criticism by the world at large for his change of opinion, and was indeed ridiculed by many, he persists in declaring that he found the truth. He also became a member of the Society for Psychical Research, and organized a circle, or investigation society, of 17 members, all men of his own nationality and of high social or scientific standing.

He carried his spiritual beliefs and theories into the practicalities of his life also, and wrote several books which he stated were really the dictated works of disembodied spirits. All of them, however, were of such a nature as to add to Flammarion's own reputation as a scholar and a thinker in the estimation even of those who regarded

with disfavor his spiritualistic views and declarations.—*The Call.*

## Her Husband's Spirit.

In the month of September, 1857, Captain G. W., of the 6th (Inniskilling) Dragoons, went out to India to join his regiment.

His wife remained in England, residing at Cambridge. On the night between the 14th and 15th of November, 1857, towards morning, she dreamed that she saw her husband, looking anxious and ill, upon which she immediately awoke, much agitated. It was bright moonlight, and, looking up, she perceived the same figure standing by her bedside.

He appeared in his uniform, the hands pressed across the breast, the hair dishevelled, the face very pale. His large, dark eyes were fixed full upon her; their expression was that of great excitement, and there was a peculiar contraction of the mouth, habitual to him when agitated. She saw him, even to each minute particle of his dress, as distinctly as she had ever done in her life; and she remembers to have noticed between his hands the white of the shirt-bosom, unstained, however, with blood. The figure seemed to bend forward as if in pain, and to make an effort to speak; but there was no sound. It remained visible, the wife thinks, as long as a minute, and then disappeared.

Her first idea was to ascertain if she was actually awake. She rubbed her eyes with the sheet, and felt that the touch was real. Her little nephew was in bed with her; she bent over the sleeping child and listened to its breathing; the sound was distinct, and she became convinced that what she had seen was no dream. It need hardly be added that she did not again go to sleep that night.

Next morning she related all this to her mother, expressing her conviction, though she had noticed no marks of blood on his dress, that Captain W. was either killed or grievously wounded. So fully impressed was she with the reality of the apparition, that she henceforth refused all invitations.

A young friend urged her soon afterwards to go with her to a fashionable concert, reminding her that she had received from Malta, sent by her husband, a handsome dress-cloak, which she had never yet worn. But she positively declined, declaring that, uncertain as she was whether she was not already a widow, she would never enter a place of amusement until she had letters from her husband (if, indeed, he still lived) of later date than the 14th of November.

It was on a Tuesday, in the month of December, 1857, that the



telegram regarding the actual fate of Captain W— was published in London. It was to the effect that he was killed before Lucknow on the 15th of November.

This news, given in the morning papers, attracted the attention of Mr. Wilkinson, a London solicitor, who had in charge Captain W—'s affairs. When at a later period this gentleman met the widow, she informed him that she had been quite prepared for the melancholy news; but that she felt sure her husband could not have been killed on the 15th of November, inasmuch as it was during the night between the 14th and 15th that he appeared to herself.

The certificate from the War Office, however, which it became Mr. Wilkinson's duty to obtain, confirmed the date given in the telegram, its tenor being as follows:

9579, No 1.

War Office, 30th January, 1858.

These are to certify that it appears, by the records in this office, that Captain G— W—, of the 6th Dragoon Guards, was killed in action on the 15th of November, 1857. (Signed) B. HAWES.

While Mr. Wilkinson's mind remained in uncertainty as to the exact date, a remarkable incident occurred, which seemed to cast further suspicion on the accuracy of the telegram and of the certificate. That gentleman was visiting a friend, whose lady has all her life had perception of apparitions, while her husband is what is usually called an impressible medium.

Mr. Wilkinson related to them as a wonderful circumstance the vision of the captain's widow in connection with his death, and described the figure as it had appeared to her. Mrs. N— turning to her husband, instantly said: "That must be the very person I saw the evening we were talking of India, and you drew an elephant, with a howdah on his back." Mr. Wilkinson has described his exact position and appearance, the uniform of a British officer, his hands pressed across his breast, his form bent forward as if in pain. The figure," she added to Mr. W—, "appeared just behind my husband, and seemed looking over his left shoulder."

"Did you attempt to obtain any communication from him?" Mr. Wilkinson asked.

"Yes; we procured one through the medium of my husband."

"Do you remember its purport?"

"It was to the effect that he had been killed in India that afternoon by a wound in his breast; and adding, as I distinctly remember, 'That thing I used to go around in is not buried yet.' I particularly marked the expression."

"When did this happen?"

"About nine o'clock in the evening, several weeks ago; but I do not recollect the exact date."

"Can you not call to mind something that might enable you to fix the precise day?"

Mrs. W— reflected. "I remember nothing," she said at last, "except that, while my husband was drawing, and I was talking to a lady friend who had called to see us, we were interrupted by a servant bringing in a bill for some German vinegar, and that, as I recommended it as being superior to English, we had a bottle brought in for inspection."

"Did you pay the bill at the time?"

"Yes! I sent out the money by the servant."

"Was the bill receipted?"

"I think so; but I have it upstairs, and can soon ascertain."

Mrs. N— produced the bill. Its receipt bore date the 14th of November!

This confirmation of the widow's conviction as to the day of her husband's death produced so much impression on Mr. Wilkinson, that he called at the office of Messrs. Cox and Greenwood, the army agents, to ascertain if there was no mistake in the certificate. But nothing there appeared to confirm any surmise of inaccuracy. Captain W—'s death was mentioned in two separate dispatches of Sir Colin Campbell; and in both the date corresponded with that given in the telegram.

So matters rested, until, in the month of March, 1858, the family of Captain W— received from Captain G— C—, then of the Military Train, a letter dated near Lucknow, on the 19th December, 1857. This letter informed them that Captain W— had been killed before Lucknow, while gallantly leading on the squadron, not on the 15th of November, as reported in Sir Colin Campbell's dispatches, but on the 14th in the afternoon. Captain C— was riding close by his side at the time, and saw him fall. He was struck by a fragment of shell in the breast, and never spoke after he was hit. He was buried at the Dilkooah; and on a wooden cross, erected by his friend, Lieutenant R—, of the 9th Lancers, at the head of his grave, are cut the initials "G. W.," and the date of his death, Nov. 14, 1857.

The War Office finally made the correction as to the date of death, but not until more than a year after the event occurred. Mr. Wilkinson, having occasion to apply for an additional copy of the certificate, in April, 1859, found it in exactly the same form as that in which I have given it, only that November 14 had been substituted for the 15th.

This extraordinary narrative was obtained directly from the parties themselves.

It is perhaps the only example on record where the appearance of what is usually termed a "ghost" proved the means of correcting an erroneous date in the dispatches of a commander-in-chief, and of detecting an inaccuracy in the certificate of a War Office.

It is especially valuable, too, as furnishing an example of a double apparition. Nor can it be alleged (even if the allegation had weight) that the recital of one lady caused the apparition of the figure to the other. Mrs. W— was at the time in Cambridge, and Mrs. N— in London; and it was not till weeks after the occurrence that either knew what the other had seen.

Those who would explain the whole on the principle of chance coincidence, have a treble event to take into account: the apparition to Mrs. N—, that to Mrs. W—, and the actual time of Captain W—'s death; each tallying exactly with the other.—*The Young Ladies' Journal*.

### Lincoln's Prophetic Dream,

AS TOLD BY CHARLES DICKENS.

When Charles Dickens was in the United States in 1868 he wrote to his friend, John Forster, under date of February 4 of that year, that he had dined by invitation with Senator Charles Sumner, at Washington, on the previous Sunday, when Edwin Stanton, Secre-

tary of War under Lincoln's administration, was the only other guest. The conversation having turned on the assassination of Lincoln, Dickens writes:

"He and Sumner having been the first two public men at the dying President's bedside, and having remained with him until he breathed his last, we fell into a very interesting conversation. \* \* \* Then Mr. Stanton told me a curious little story. On the afternoon of the day on which the President was shot, there was a Cabinet Council, at which he presided. Mr. Stanton arrived rather late.

"He noticed that the President sat with an air of great dignity and was grave and calm. Mr. Stanton, on leaving the council with the Attorney-General, said to him: 'What an extraordinary change in Mr. Lincoln!' The Attorney-General replied: 'We all saw it before you came in. While we were waiting for you, he said, with his chin down on his breast: 'Gentlemen, something very extraordinary is going to happen, and that very soon.' To which the Attorney-General had observed: 'Something good, sir, I hope?' When the President answered very gravely: 'I don't know; I don't know. But it will happen, and shortly, too!'

"As they were all impressed by his manner, the Attorney-General took him up again. 'Have you received information, sir, not yet disclosed to us?' 'No,' answered the President, 'but I have had a dream, and I have now had that same dream three times. Once on the night preceding the battle of Bull Run; once on the night preceding such another,' naming a battle also not favorable to the North. [Ball's Bluff perhaps?]

"His chin sank on his breast again, and he sat reflecting. 'Might one ask the nature of this dream, sir?' asked the Attorney-General. 'Well,' replied the President, without lifting his head or changing his attitude: 'I am on a great, broad, rolling river, and I am in a boat, and I drift, and I drift—but this is not business,' suddenly raising his face and looking round the table as Mr. Stanton entered. 'Let us proceed to business, gentlemen!'

"Mr. Stanton and the Attorney-General said as they walked on together, it would be curious to notice whether anything ensued on this, and they agreed to notice. That night Lincoln was shot by Wilkes Booth, at Ford's Theatre, and died the following morning."

This letter of Dickens can be found in full on pages 395-396 of Forster's *Life of Charles Dickens*, from whence I copied it for the JOURNAL readers.

SARA A. UNDERWOOD.

### Not Hostile to Christianity.

The statement has been made that the great reformer, Robert G. Ingersoll, was an enemy to Christianity. This is not true. But it was pseudo-Christianity, that pernicious excrescence, which the great orator sought to destroy.

The Son-of-Man declared he would have mercy, not sacrifice; and had come to call sinners, not the righteous, to repentance; the whole needed no physician. In his declaration concerning the judgment, "Those who aided the poor and needy, did it unto him, and they were accepted. To preach the gospel to the poor, to proclaim release to the captives, recovering sight to the blind, to set a liberty to them that are bound," were some of the missions of the Nazar-

ine. His declaration, "If ye being evil know how to give good gifts to your children, how much more will your heavenly Father give," etc. The sermon on the Mount was a re-statement of Judaism.

There is nothing in the speeches or writings of Mr. Ingersoll which clashes with these declarations of Christ. "Be good, my boy; be good, my boy," was the creed of a great prophet. Ingersoll was a good man. "Wherever there is virtue; wherever there is knowledge; wherever there is beauty, he will find a home." QUAKER.

### A Model Man.

The Rev. Chas. M. Sheldon, D. D., of Kansas, author of several books, is announced to have a simple theology, as portrayed in the book, "In His Steps; What Would Jesus Do?" Mr. Sheldon proceeds on the assumption that the Almighty exhausted his power on the Nazarine. Let us consider this.

John the Baptist was a Jew and taught the same doctrine as Jesus—Judaism, but the latter was an "abstainer," consequently a safer model. Then, he was never accused of cursing a fig tree, because it had no figs, "when the time of figs was not yet."

There was another reformer, Buddha; his teachings not only include the Jewish Commandments, but prohibit the use of intoxicating beverages. Thus both of these reformers are safer guides than the Nazarine, as the immoderate use of intoxicants is the curse of the world. Another reason in favor of Buddhism is the fact that although that religion greatly outnumbers any other religion and antedates the birth of Christ nearly a thousand years, it has never persecuted. So-termed Christianity has in holy wars, burnings, hangings and torture, destroyed nearly 25,000,000 lives, but it was bogus Christianity—not the simple re-statement of the Jewish law. We trust the Rev. Sheldon will strive more diligently to illustrate Paul's injunction: "Prove all things and hold fast that which is good."

JEFFERSONIAN.

### Questions Answered.

QUESTION 1—I attended a materializing seance in Indiana, at which a form representing itself to be my daughter manifested and stated things concerning family matters that were of a private nature. Afterwards I attended a similar seance in Illinois, and had similar manifestations, except that the form denied all knowledge of the former seance, though the same things were told me, in much the same language. The spirit began to dematerialize when I began to question it about the former seance.

This is a very strange circumstance, and may possibly be explained on the theory of communication by proxy. Some spirit friend may see a favorable opportunity to communicate to some mortal something concerning some other spirit, and knowing that it may not be welcomed in its own name, took the name of the spirit that was appreciated, stating facts that it knew was correct. This may be done in the presence of the spirit so represented and at its instance, by its own inability to communicate personally, or may be done in its absence and without its consent. Then when this spirit communicates, it may tell exactly the same thing that its proxy did and deny that it ever told it before, and truthfully, too.

Spirits may be of a mischievous nature and give spurious communi-



cations, a mixture of truth and falsehood, the latter purposely interwoven to place distrust and suspicion on spiritual manifestations or for no particular purpose whatever.

Of course, in materializing seances the forms may not be seen distinctly enough to form a reasonable sureness of identity, though the communications may be satisfactory. So on the second manifestation the real spirit daughter most likely appeared, and naturally would deny appearing at the former seance. I believe that many doubtful communications and denials of spiritual intercourse arise from this reason—proxies. Following an idea, something like Prof. Dawbarn's, it may be inferred that spirits forget the circumstances of their earth-life on leaving the flesh and remember them on coming in contact with earth again; so, spirits may communicate, then promptly forget all about it, and sometime come back again and manifest, each time denying that it had appeared before. A spirit's weakness may cause its dematerialization; though whether its "trying to think" would cause that, is a question that admits of some degree of doubt.

This brings us in touch with

QUESTION 2—I believe that when I am dead I shall have no recollection of having ever lived on the earth, though I shall be an individual spirit; for I believe that when the physical brain is dead, with it dies all knowledge of the physical life?

This person might almost as well be an Adventist or a Hottentot. He is of an overbearing, dogmatic, theologico-despotic disposition. He says he is a Universalist, and has died since he sent me the above question. Not having heard from his spirit, however, I am certain that he remembers every circumstance of importance in his earth-life, and has realized that his opinion of the hereafter was somewhat faulty, in so far as it concerned his faculty of memory.

It is an argument with materialists that thinking originates and ends with the physical brain, though this man touched upon the novel idea that there was a spirit body existing after death, but that it began its real existence after the fashion of the mortal at birth. I don't believe that spirits forget all about their earthly existence at death, and only remember it when coming en rapport with a magnetic whirlpool of thought vibrations and other things in returning to the earth's atmosphere. Why, in this case a man and his wife might exchange identities in returning, and nobody be the wiser. Forgetting it on leaving the earth and remembering it on coming back, entails difficulties that Spiritualists would find to be a death-blow to all hopes of receiving any historical personal communications from the spirit-world. Such notions are purely speculative and valueless, the same as this man's statement.

QUESTION 3—Do animals have spirits, and do they become immortal?

This is a very feeling question, for the questioner distinguishes between spirit-life and immortality. To say that a spirit is immortal is something that nobody can prove, though it is a self-evident truth that there are spirits and spirit bodies. Immortality implies the term forever, and as nobody has lived forever, it is an open question whether or not spirits may not in the ages become so progressed that they may become Gods, be absorbed into the Infinite.

That animals have an existence after death I do believe, but

whether it continues a very extended time I doubt. I will relate several circumstances that touch upon the subject of animal existence after death. Many years ago, my father on rising early one morning saw a favorite cow placidly chewing her cud under a tree in the orchard, and wondering how she could possibly get there, he walked out to the barn-yard and was surprised to find this cow among the rest, all asleep, and examining the orchard found not a track in the heavy dew that covered the grass. In a few days that cow took the murrain and died. If this was not the astral or double of this cow, a "sign" of something to happen, was it an objective appearance by some other force or power for the same purpose?

Not many years ago my younger sisters had two pet canary birds that were great singers. They died and the girls buried them in little boxes in the garden, and planted flowers on the grave. Some time afterward my mother saw these birds flying about the room and singing, giving appreciative chirps on calling them by name.

A little black dog that was a pet with my children has within two years after he was shot by some boy, been recognized by members of the family, particularly by myself and wife. From these circumstances, alone, I believe that animals have an existence after death, but for how long I am unable to state.

QUESTION 4—Can a man lose his individuality or entity as a spirit?

This question is quite learnedly and nicely treated in the writings of my spirit friend, Dr. P. B. Randolph, particularly in the appendix to his very valuable book, "Eulis," to which I refer those interested to find the subject treated at length. The book costs \$2.50. In brief, I say that I believe that a man can live such a gross, sensual, devilish life; that he can so weaken his soul and spirit forces that at death he cannot retain his individuality or spiritual entity for a very long time, for it will disintegrate and become absorbed in the universal spirit substance, and his soul germ go wandering through space, some time perchance to begin life anew in some form or other, and ascend from step to step, till who knows? Some day to become a man again.

QUESTION 5—Are there spiritual breezes of good and evil, and how may they be known?

I apprehend that this concerns the spiritual atmosphere, and will answer by giving the experience of one man, only. He says: "When I feel in a contented, happy frame of mind, I am conscious of a coolness about me, and it even appears sometimes that I can feel the breeze. Again, in a twinkling I feel a warm current and I feel different entirely. I change to a sour, crusty, peevish, angry disposition, and, when very much so, I can clearly feel a warm breeze about me. These feelings are particularly noticeable in company. I can read the natures of those around me, and get surprising insights into their character."

QUESTION 6—What are spirits good for if they can't tell where to find lost and stolen property?

A great deal of obliquity and dirt is cast at Spiritualism because the spirits cannot, or, most likely, will not, place themselves so much on the earth-plane as to follow their old plodding, money-getting ways, and lay up "treasures on earth." Fewer spirits are interested in such things than is generally supposed. Psychometry and clairvoyance do

now what has been credited the spirits for doing. Asking spirits such things has caused all sorts of jeers and scoffs to be flung at Spiritualism. Many people ignorantly think that as soon as a person dies his spirit at once knows everything and can tell anything that is wanted. From this arises much trouble and confusion and many think honestly that all there is in Spiritualism, anyhow, is a cranky, crazy system of fortune-telling and free living. When this phase is relegated to its proper place, then Spiritualism will become better known as the grandest philosophy on the earth. U. G. FIGLEY.

Ney, Ohio.

### Organization.

The first attempt to organize Spiritualism was, I think, in the year 1854. At any rate, it was sometime in the years 1853-55, during which time I was especially active in the cause, in and about Boston. Allen Putnam, of Roxbury, was the leading spirit of the movement. He was then a prominent business man, although he had been educated for the Unitarian ministry, in which he had acceptably served for several years. He was also an editor for a time. His ability as a thinker and writer was well known and acknowledged. By general consent, he was made the first president of our Association, the leading principles and purposes of which were about as follows:

It was clearly seen by our leading minds that to attempt an organization upon the basis of a general belief in the subordinate particulars of Spiritualism, as a religion, or philosophy, would be useless in such a class of free and independent thinkers; hence, the most simple statement was adopted, as embodied in these two articles:

"1. The name of this society shall be the New England Spiritualist Association. 2. Its objects shall be the diffusion of the knowledge of the phenomena and principles of Spiritualism."

Among the subordinate officers elected were the names of many leaders, some of whom had hitherto been unknown as such to the public. My own especial connection with the society was that of a general business agent.

The first important move was to issue a pamphlet for free circulation, declaring the general belief and aims of the Association. This was to be sent to all liberal-minded persons whose address could be obtained. Included within this pamphlet was sent a loose sheet giving the terms of membership, and a space being left for signature of such as were willing to become members.

Our next important object was to secure the publication of the right kind of an organ for our movement. There was already published not far from Boston a paper devoted to Spiritualism, called *The New Era*, but of an inferior quality, both as to its mechanism and editorial management. This seemed to stand in our way; but, wishing to do no injustice to the parties concerned, it was decided to buy out this paper if it could be done on reasonable terms. When this had been accomplished, an entirely new paper—*The New England Spiritualist*—was established under the editorship of the well known and highly esteemed A. E. Newton, whose entire work in behalf of Spiritualism can hardly be regarded as second to that of any—in this

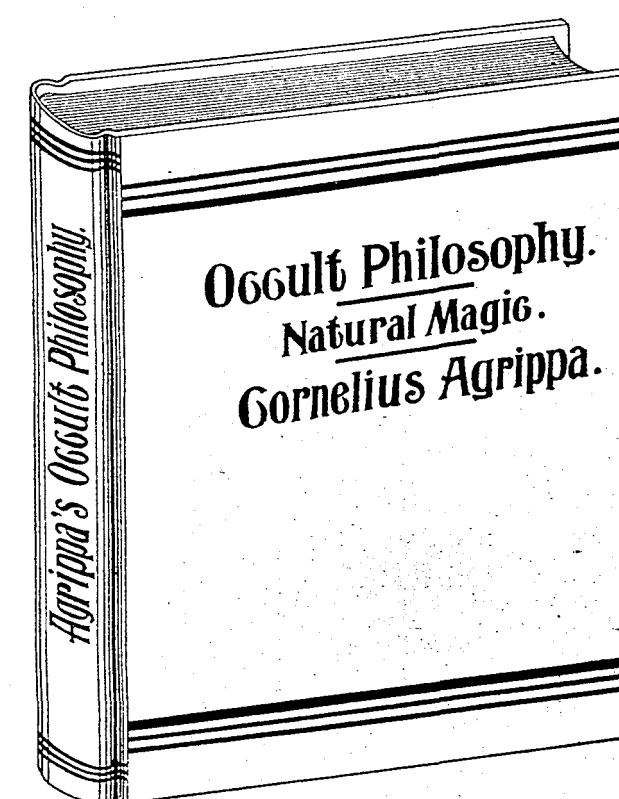
country, at least. The paper soon became well and favorably established. In due time, *The New England Spiritualist*, under A. E. Newton, became for Boston what *The Spiritual Telegraph* already was, under the able management of S. B. Brittan. HERMAN SNOW.

Cambridge, Mass.

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

Its Kabballa Table has many superior features.

## A Wonderful Club Offer.

[Agrippa's Book and the JOURNAL.]

We have copies of this Agrippa Book in CLOTH binding, which we will send postpaid and the Journal one year—both for \$3.75.

This magnanimous offer is good for new or old subscribers. The subscriptions will be credited for a full year beyond the date previously paid to—no matter when it may be.

For the convenience of those who cannot send all the money at once, we will hold the Book for them, if they send us 75 cents, and pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed. This gives SIX MONTHS in which to pay the balance.

Write now, before you forget it.



# RELIGIO- PHILOSOPHICAL JOURNAL

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 17, 1899.

Water that remains stationary, however pure at the beginning, eventually becomes stagnant, and generates putridity. Metal that remains unused becomes dull, and turns to rust and decay. And so it is with the human intellect; inaction begets dullness and degeneracy, when disease and death follow.

The Peace Conference which met at The Hague on May 17 has finished its work. The final act of the conference submits to the approval of the respective governments the following: (1) convention for the pacific settlement of international disputes; (2) convention concerning the laws and customs of war on land; (3) convention for the adoption of laws against the use of asphyxiating or deleterious gases from balloon projectiles, and for the prohibition of the use of bullets that easily expand in the human body. In addition, the conference recommends the desirability of a future reduction of the armaments, and sanctions the discussion of several unsettled questions at future conferences.

An Honest Doubter is what a Chicago clergyman now calls Col. Ingersoll. The Rev. J. H. O. Smith said: "The great agnostic is gone, and, while we deplore his teachings, we have more respect for the honest doubter, who makes an open fight against faith, than for the professing friend of Christ, who betrays him with a kiss while hailing him as his Lord."

The Rev. G. D. Cleworth said: "Perhaps we should admit that Col. Ingersoll has done religion a service. He turned his artillery of ridicule and invective against the hypocrisies of the church. The 'Mistakes of Moses,' and of other men, formed the target of his witty eloquence. He made the mistake of attributing these mistakes to religion."

## A Brave Man.

Prof. Geo. D. Herron, whom some of the trustees of the College at Grinnell, Iowa, want to remove, because of his liberal opinions, gives this defiant answer to their demands:

"Personally, I am not interested in this struggle. I have no personal interest in what happens to me. I am utterly indifferent as to whether I stay in college or not. In some ways I should be freer to do my public work if I were not in the college. But the principle involved is so tremendous that I shall fight the battle to the finish. I shall make no self-defense. But I shall defend the liberty of the truth to be spoken and heard. This is the only important college in America that has not been passed under the direct or indirect control and intimidation of money. If this college passes under the yoke, then the last citadel of free teaching is gone. For my brethren's sake, I will not submit to this bald and brutal force of money—not for a moment. I will not resign. If I go, the trustees put me out, and the people will know why. If I must die institutionally, I will die with my back to the wall, standing for the freedom of the truth to the last breath. I will not alter nor retract one word at the bidding of sheer financial might. Between this materialism that holds the world in tyranny and darkness, and spiritual liberty, there is war to the death. I will exhaust my life in doing what I can to arouse the people to destroy the spirit of materialism, and emancipate their souls and bodies. There will be no truce between us. The battle is on, and I am as serene and happy as a child on its mother's breast."

Strikes in the East have been very prevalent during the past month, and much violence has been the result. Men, women and children have been assailed because they rode on street-cars contrary to the unlawful prohibition of the strikers. An exchange very pertinently remarks as follows:

When workingmen, no matter what their grievances, kill with dynamite, men, women and children, who have been guilty of no crime excepting that of riding in street-cars provided for the public, they not only commit an act which is in itself hideous and to be execrated, but what is, if possible, even worse than that; they bring discredit and disaster upon the cause they represent. They quench sympathy which might be excited for them by genuine grievances. They throw the cause of labor-reform back into that limbo of confusion where facts lose their value and arguments are not listened to.

Abusive.—The *Pacific Christian* notes that a Seventh-day Adventist at Waltherville, Ore., has been preaching abuse. He spoke of the Presidents of the United States as "Old McKinley" and "Old Cleveland," and in one sweeping charge he gathered up the Protestant preachers, Catholic priests, Christian Endeavorers and Epworth Leaguers and said they were all "low-down, dirty, lying hypocrites and 'Sunday keepers,' 'children of the devil,' etc. Abuse

is seldom resorted to when argument is available. It is never of any use, and is always to be deplored in any cause. Respectful argument is potent and convincing, if the opponent is open to conviction.

## Denounced as a Delusion.

—Some weeks ago it was stated in the JOURNAL that some ministers in San Francisco were to give Bishop Garrison an opportunity to expose the trickery he practiced while posing as a physical medium and fraudulently taking pay therefor. He is a publicly-confessed fakir, and yet his aid is sought by these pulpit orators in their attempt to destroy Spiritualism. The *Daily Chronicle* contains this item relative to it:

## MINISTERS DENOUNCE SPIRITISM.

"Spiritism" was the topic discussed by the Methodist ministers in the Y. M. C. A. building yesterday. Bishop Garrison was present and read a paper, in which he said: "Spiritualism claims 8,000,000 people in the United States, and it is widespread throughout Europe. A movement of such magnitude deserves more than a passing notice or a passing sermon against it. The question of vital importance is, 'What can be done to stem this tide of delusion?'"

While renegades may denounce Spiritualism as a delusion, yet men of brains and science declare it a truth. Had it not been true, it would have been killed long ago by its determined enemies.

To have Courage of our convictions is the duty of every Spiritualist. We have many who are fully convinced of the truth of Spiritualism, who still support error, for fear of advocating the truth. Such are but clogs to the wheels of progress, and unworthy of their high calling.

## Spirit of the Royal Man-

trims.—Dr. W. P. Phelan, editor of the *Hermetist*, Chicago, the excellent organ of the Hermetic Brotherhood, whom we have known for many years, surprises us with the following very complimentary notice, in the July issue of that magazine:

The RELIGIO-PHILOSOPHICAL JOURNAL, born in the early '60's, in Chicago, has seen many a similar enterprise rise and fall. It always contrived to have brains and sturdy guidance behind it. With many startling incidents in its existence, the RELIGIO has managed to be always on its feet when the dust blew by. It rests now on the great Sea of Peace. Brother Newman has the turn, and he is apparently guessing it. The day will be very cold when he gets left. The spirit of the Royal Mantrims, that bides by the blue sea, overshadows him and his. He is the king. Peace!

Thanks, Bro. Phelan. The Hermetic Brotherhood is doing a good work in the line of the new thought and progressive ideas.

Death is natural — theological dogmas only make it a terror.

## The Reviewer.

A BLOSSOM OF THE CENTURY, by Helen Wilmans. 164 pp. Price, \$1.00. For sale at this office.

The purpose of this book is to teach the philosophy of immortality in the flesh, through recognition and desire. The author maintains that death, as we know it, is unnatural and unnecessary, but that endless growth and progression is imperative. She says: "Immortality in the flesh would be neither possible nor desirable, if man were to remain the helpless and ignorant creature he now is."

It is a book full of interest to a world of free men, made in God's image, but, like convicted felons, all condemned to die.

THE MYSTERY OF SUCCESS, by Bertram Sparhawk, F. S. Sc. Boston: Star Light Publishing Co.; 44 pp. Price, 25 cents. For sale at this office.

The theme of this book will be discovered from the following extract: "Planetary influences are active in human life whether they are ignored or recognized, and being ignored in so many cases is one great source of human sorrow and misery; so let us establish, once for all, this truth—both upon its physical and spiritual basis—that planetary influence exists and is a factor in human existence."

The August *Coming Age* contains a paper of great interest by Prof. A. E. Dolbear, the well-known physicist. It is entitled "The Kind of Universe We Live In," and discusses in a brilliant manner the results of discoveries made through the telescope, spectroscope and microscope. Another feature of general interest is Dr. Edward Everett Hale's comparison of "The Boston of 1828 and the Boston of To-day." Other leading contributors are Charles Malloy, Professor Jean du Buy, Dr. James Hedley, Lillian Whiting and Nina K. Darlington.

"The Psycho-Harmonic Scientist" is the name of a new dollar monthly, by Robert J. Burns, Pueblo, Colo. It is devoted to Mental Science and the Laws of Vibration—the eternal existence of the physical body.

The *Arena* for August is an interesting number. Its symposium on "The Department Stores is full of matter for contemplation; 'The Inner Life,' by H. W. Dresser, shows that all life is an outpouring from within; and 'The Dynamics of Silence,' by Henry Frank, shows the essence and object of existence itself. Speaking of the universal rhythm which establishes the stability of matter, he says:

"It is motion, oscillation, vibration, rhythm, that maintains what we recognize as the visible world. The consciousness of this rhythmic activity constitutes our subjective universe. All that we see, all that we realize, is but the ceaseless rhythm of oscillating waves. Therefore, I say, the phenomenal universe is but a congeries of infinite vibrations.

"The law of the conservation of energy and the transmutability of forces, demonstrates that we have, in so-called gravitation, cohesion, chemical affinity, heat, light, sound, electricity, but variations of a sin-



g.e force, which is eternally persistent throughout Nature. In its last analysis, that single force seems to be nothing else than the vibratory or rhythmical activity of Being, which constitutes not only the essence and potency of so-called matter, but is even the foundation of life itself, without which conscious existence were an impossibility. I think it is possible to demonstrate that life is the conscious realization of this rhythmical activity, which is manifest in every phenomenon of existence."

Dr. Washington Gladden has written a book to answer the query, "How much is left of the Old Doctrines?" Houghton, Mifflin & Co. will publish it a few weeks hence. The old doctrines of orthodoxy disappeared, one by one, as soon as the light was let in on them. There are but few left now, and they, too, will probably vanish, when the light of the Twentieth Century is turned on them.

**SUGGESTIONS** for August begins a new year. It contains many good articles, among which we will mention: Habits; their Formation and Correction, by the editor, Herbert A. Parkyn, M. D.; Don't Worry Crusade, by M. S. Fielding; Thought and Action, by S. F. Meacham, M. D., etc. 10 cents. 4020 Drexel Boulevard, Chicago, Ill.

*The Harbinger of Dawn* is the name of a new monthly, at \$1.00 a year, by E. S. Green, containing 24 pages. It is announced as a "Monthly Review of Occult, Spiritual, and Metaphysical Reviews," and the initial number is a very creditable one in that line. 1804 Market-st., San Francisco, Cal.

Mr. W. T. Stead sends to the *American Monthly Review of Reviews* from The Hague some interesting comments on the work of the peace conference, at which Mr. Stead himself, though not an accredited delegate, has been one of the leaders of the arbitration movement.

**THE SECRETS OF ASTROLOGY REVEALED**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

### From Cassadaga Camp.

In 1895, when publishing *Progress* in San Francisco, and receiving letters from Mrs. Maggie Waite from Lily Dale, I wondered if it would ever be my good fortune to visit that Mecca for Spiritualists, and listen to the many excellent speakers congregated there. The wheel of fate has been propitious, and here I am. The many beauties of the spot have not been exaggerated, and I am enjoying everything to the uttermost—the scenery, the lectures, the concerts, entertainments and people.

Lily Dale is situated midway between Dunkirk and Jamestown, on one of the chain of three lakes called Cassadaga Lakes, and has a permanent postoffice and school house, and many families reside here the year round. The cottages

are all substantial and many very elegant. The Auditorium is in a beautiful park and built upon a side hill, with a floor 50x80, back of which are seats for about 1500.

There is also a building known as Library Hall, used for smaller meetings, classes and the Children's Lyceum, which meets every morning except Saturday and Sunday. On Friday mornings, the children march with their flags (headed by the band) all around the grounds and then give an entertainment in the Auditorium, which is free to all. I counted 78 children in line. These little tots are being trained in the way they should go.

There is a fine library here, founded in 1886, and called the Marian Skidmore Library, on account of the active interest taken in it by her. There are several fine hotels, restaurants, etc., in the vicinity. The place has electric lights, water works, sewerage system, bath house, etc.

A larger crowd is now on the grounds than there has been in several years, and they have been ably ministered to, spiritually, in turn by Moses Hull, Mrs. Clara Watson, Mrs. Carrie E. S. Twing, W. W. Hicks, J. Clegg Wright, Mary E. Lease, Lyman C. Howe, Charles Whedon, Swanie Abben-danda, Prof. W. M. Lockwood and Mrs. Cora L. V. Richmond. There is yet on the program lectures by J. C. F. Grumbine, Anna L. Robinson-Gillespie, Hon. E. D. Stark, Hon. A. B. Richmond and Rev. Morgan Wood. Mrs. Maggie Waite was the platform test medium from July 14 to Aug. 1, and Mrs. Maggie Gaule from Aug. 1 to 15. The chairman of the meetings is George H. Brooks.

All phases of mediumship are represented here and the seances are largely attended. Have met many who are well known on the Pacific Coast, including Moses and Mattie Hull, the Campbell Bros., Mr. and Mrs. Pettybone, Dr. N. H. Ravlin, Mrs. Edith Nickless, J. Clegg Wright and Prof. Lockwood.

On Wednesday, July 26th, was Woman's Day, and the camp was decorated with yellow and white. Mary Ellen Lease gave the lecture on "The New Woman," which was a masterpiece of logic and oratory. On Aug. 9 there was a memorial service in honor of Col. Robert G. Ingersoll. LIDA B. BROWNE.

**True Science of Living**, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

**New Era for Woman**, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

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A future without end,  
Are ours, though we try in vain  
Their scope to comprehend.

Between the past and future  
We grope our winding way,  
Learning to hope, hoping to learn,  
Our powers to display.

At times we stumble badly,  
Though trying our very best;  
But learn we must until we can  
Stand firm through many a test.

Eternity allows for growth;  
What of our earthly lot?  
How long it takes for every round,  
Truly it matters not.

We are as tiny atoms,  
In vast infinitude;  
Struggling in ignorance and doubt—  
Unpolished, weak and crude.

We are but parts and particles  
Of the great all-in-all;  
Are governed by one common fate,  
Encircling great and small.

We cannot fly from Nature's sway,  
Though we often try all we can;  
Our best of schemes and plans must yield  
To her majestic plan.

Eventually we all shall see  
Why we should have passed thro'  
Experiences such as we have,  
And see their uses, too.

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### New Lyceum Work.

#### TO THE EDITOR:

The Mission Lyceum had a "lovely" session in San Francisco on Sunday, Aug. 6. The topic of the session being "Love," Miss Mabel Pfeifer, a member of Excelsior Group, was chosen to present a paper on the subject, which is as follows:

*Mr. Conductor and Members of the Lyceum:*  
Love is a little word of only four letters, but it means a great deal. We should always be loving toward each other. To be without love is to be in darkness amid the blaze of noon-day. Do not look down on the poorer people and turn away your loving thoughts, just because they haven't the advantages that you have; that is not love. Love makes the music of the blest above. Heaven's harmony is universal love. Love is kindness, a charity to all.

Love is gentle, pure and kind;  
Modest, pretty and refined.  
Always shining through the eyes,  
Like the stars, in azure skies.  
Is the God whom all adore,  
And most humbly bow before.

There is one love whose purity only in heaven has birth.  
Whose hallowed beams shed sunshine and gladness o'er the earth.  
This love no circumstance of time can e'er estrange.  
The power above has blest us with so sweet a boon.  
Divinest joy—a mother's love.

This was followed by maxims bearing upon the lesson from each member, and while all were good, only a few can be produced here for want of space:

If you would be a leader of men, cultivate a loving nature, and they will be as slaves to their master, willing to follow to the death.

Love your enemies, if you have any, and they will soon become your friends.

Love is a silken thread that binds parents to children and children to parents.

You must love the poor, be kind to them, and say loving words to them.

No person, either male or female, is truly noble unless of a loving disposition.

Kindness is not always love, but love is always kindness; hence cultivate love.

A new commandment I give unto you, That ye love one another—*Jesus*.

Good health is the reward of those who are of a loving nature.

Speak fair words and you will hear loving echoes.

The spirits in the other world love us and watch over us.

It is wisdom to love pure thoughts.  
A heart filled with love, nothing can annoy.  
We should all love the Lyceum.

When the heart is filled with love, no bitter thoughts can enter.  
Love rules the world.

### The Medium—Mrs. Piper.

#### TO THE EDITOR:

The startling accounts published in regard to the Psychical Research Society medium, Mrs. Leonora Piper, of Arling-

ton, are supposed by some people to mark a new era in religious discovery, yet some papers have for months been publishing similar evidence; and not only that, but phenomena superior to anything Mrs. Piper or her eulogists have produced.

I admire the lovely face of this famous lady, and realize probably better than the vast majority of people what she has sacrificed for her powers and the years she has used them so devotedly for the spirit-world; but in the interest of truth and science, I must claim that all their discoveries were nothing new to the world, but have been known for over 52 years by Spiritualists.

She is doubtless a distinguished woman for trance-speaking and automatic spirit-writing. She has done grand, heroic and brilliant work along these lines, equal to any in the world to-day; but when it comes to comparing her powers with those of some other mediums for different phases, Mrs. Piper is surpassed by very many. Boston has a lady artist who, while never advertising as a medium, yet probably surpasses in variety of phases anything that Society has produced.

The case of Addie C. Littlefield stands superior to Mrs. Piper, since in this one, not only have the spirits spoken through her while entranced, but the very highest grades of preachers, lawyers, actors, statesmen, etc., have done so. Besides this phase, which is now generally regarded as very common, this lady has in three years developed the powers of materialization of full forms, a grade of spirit manifestation which is the very highest and rarest in the world, although no public work in this line has been done.

A leading police official's wife visited the artist, and while conversing, a spirit face formed under strong gas light, the lovely face of a girl named "Flowerette;" also a man's head. So amazed were the 2 women at this manifestation they were dumfounded. GEO. E. LOTHROP, JR.

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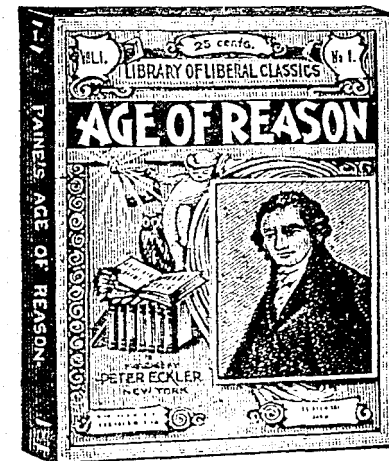
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## Local News Summary.

Edited by M. S. NORTON.

**The Reception** to delegates, with Dance and Banquet, to be given on the first night of the State Convention, is well in hand. The program will be of a high order, and everything else in proportion. The Mediums' Protective Association have the matter in charge, with Mrs. Jennie Robinson chairman of the Committee of Arrangements. Admission will be by invitations now being printed.

**Mediums' Protective Association.** — The meeting in Oriental Hall, Wednesday evening, was again blessed with mediums, there being six present. There is talk of a change to Sunday evening.

**Progressive Spiritualists**, at their regular board meeting, last Thursday evening, added two new members to their roll and elected delegates to the State Convention.

**The Christ** reincarnated visited this office one evening last week. He answers to the name of Brandt, is an upholsterer by trade, and preaches his peculiar doctrines upon the street corners. He seems to be intelligent and earnest. Who is competent to judge him?

**Camp-Meetings in California.** — The one at Summerland begins on August 27; the one at Los Angeles begins on Sept. 3. Both should be well attended.

**The Psychical Society** of Oakland is in excellent working order, under the inspiration of its energetic and noble president, Mrs. M. E. Coleman. At its business meeting on Sunday, Aug. 6, sixteen new members were received, and Mrs. R. S. Lillie was elected speaker for the coming year. It will have a large delegation at the coming State Convention.

**Mission Lyceum.** — A very pleasing feature of the exercises Sunday, Aug. 6, was a visit of Sister Julia with half a dozen of her little "charges," who enjoyed the exercises and promised to come again. May the angel world continue to bless her and all who sincerely love the little children. W. T. JONES, Conductor.

**Thanks** to Mrs. Eberhardt, Mme. Young and all the friends who so kindly came to the financial assistance of the little ones in my charge. With the money donated, six pairs of shoes were purchased, and six happy boys and girls went to school on Monday morning, and the baby wore her's; too. The children join me in expressions of gratitude.  
SISTER JULIA, 579 Harrison St.

**Korehans** meet every Tuesday evening at the residence of Mrs. Creitcher, 2633 Pine St., near Devisadero. All are welcome.

**Mrs. M. E. Coleman**, the Oakland member of the State Board, visited the JOURNAL office one day last week.

**Mme. Young's** meeting was addressed on last Sunday evening by Mrs. Seal. Subject: "Capt. Dreyfus."

### Sad Accident.

The Owl Train, which started from San Francisco to Los Angeles, on Monday evening, Aug. 7, left the rails at 11:30, one-half mile south of Dos Palos. The train ran on the ties about 200 yards and brought up with the engine and tender and nine cars in the ditch.

The engineer and fireman were literally cooked, and died soon after. Many of the passengers were injured, but none killed.

The engineer, Cornelius John Ford, was the eldest son of Sister Sarah Seal, a lecturer and medium of rare ability, who is well and favorably known in California and elsewhere, who, with his wife and two children, mourn his dreadful fate. He sacrificed his life trying to save others, with his hand on the lever.

His funeral was held at his late home in Oakland, and the abundant floral pieces showed how he was beloved and respected. He was a member of the Brotherhood of Engineers, and the Railroad Company held several trains so that the engineers could attend the funeral. He lived in Sacramento for 13 years, and quite a deputation came from that city to attend the funeral.

**San Jose.** — The First Spiritual Union of this city called a meeting last Sunday to elect delegates to the State Convention in San Francisco, Sept. 1. The Society is entitled to 7 delegates, which were elected, as follows: Dr. Barker, Wm. Vinter, Mrs. Hambly, Mrs. Bigelow, Dr. Tripp, E. H. Nichols and Mrs. Archer.

Dr. Carpenter has been speaking for the Society for the past month. Many of the members are getting back from their summer outing, from mountain and coast. President Johnson is here now. The Society intends to do lots of work for the cause during the coming Autumn and Winter. If all the Spiritualists would turn out, we could fill any hall in the city; but that seems not to be. A new line of work must be done; some plan, unthought-of, must be discovered; it will come some day. H. H. NICHOLS.

**Mrs. Elizabeth Lowe Watson** will speak at the State Convention in Odd Fellows' Hall Sunday evening, Sept. 3d. You cannot afford to miss it.

**The Second Anniversary** of the Castle Club was celebrated in Pythian Castle, Saturday evening, July 29. Mrs. L. S. Drew, who has been president since the inauguration of the club, was escorted to her chair, which was elaborately decorated with flowers, and presented with a gold badge appropriately engraved. Mr. George Reid made the presentation, in a neat speech. Congratulations.

**A Welcome Home.** — Mr. and Mrs. B. F. Small, having returned from their vacation spent at Los Gatos, their friends remembered that Tuesday evening was their "at home," at 3750 22nd St. In the course of the evening there gathered a dozen friends, who made merry with story-telling, refreshments and vacation adventures. Those present were: Mr. and Mrs. B. F. Small, Mr. and Mrs. Lillie, Mr. and Mrs. Hall, Mrs. Sadie E. Cooke, Mrs. D. N. Place, Mrs. Jolly, Mrs. Nevill, Mrs. Sloper and M. S. Norton.

**Oakland.** — Mrs. L. S. Drew occupied the platform at Fraternal Hall last Sunday evening.

**Mr. Chatterji** delivered a lecture in Memorial Hall, Odd Fellows' Building, last Sunday evening, taking for his subject, "Mysteries of the Beyond."

**Universal Spiritual Association.** — The subject last Sunday was "Sympathy." It was discussed in its universal aspect, and as usual ran into politics.

**Occidental Hall.** — It is rumored that Occidental Hall will be re-opened the first week in September by the Progressive Spiritualists and Ladies' Aid Society.

**Mission Lyceum.** — The subject for "words of wisdom" last Sunday was "Truth." A very interesting paper was read by Miss Lottie Davidson. The subject next Sunday will be "Patience."

**Capt. H. H. Brown** delivered a lecture on last Sunday evening at 909 Market St., on "Courage."

**Mrs. C. Wermouth** has returned from her vacation and can be found at 416 Golden Gate Ave.

**Decorations.** — The Ladies' Aid Society have been invited to take charge of the decoration of the Convention Hall. Of course, the work will be well done.

**Life's Problems** would not be so hard to solve, if you would read "Lessons on the Philosophy of Life," by Lucie G. Beckham. You can get it at this office.

## THE WORLD'S GREATEST SPECIALISTS.



IT IS no wonder that Drs. Peebles & Burroughs are having such wonderful success. The matchless Dr. Peebles stands without a rival in the field of healers. The results of their Psychic treatment is unapproached; their medical treatment mild and scientific. Their offer to the sick is generosity itself. If you are ill, write these gentlemen to-day.

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### State Convention.

San Francisco, Aug. 1, 1899.

The Fourth Annual Convention of the California State Spiritualists' Association will be held in Odd Fellows' Hall, corner of Seventh and Market Sts., San Francisco, Sept. 1, 2 and 3, 1899. The purpose of the Convention is to elect officers and directors for the coming year, and to transact such other business as may be for the best interests of all Spiritualists, and the advancement of the cause in this State. Communities of Spiritualists not organized and chartered with the State Association are invited to do so at once and participate in this Convention.  
M. S. NORTON, Pres.

THOS. G. NEWMAN, Sec.  
1429 Market St., San Francisco.

### Ingersoll Memorial.

The friends and admirers of Col. Robert G. Ingersoll will hold a memorial service at Scottish Upper Hall, on Monday evening, Aug. 21, at 8 o'clock sharp. Admission free. No collection. Contributions for expenses may be left at W. E. Price's book store. Good programme of music and song, and short addresses by Dr. J. L. York and others. See notice in Sunday papers.

**First Spiritual Union.** — The annual meeting of this Society was adjourned from Aug. 7 to Aug. 21, at 361 Geary St., at 8 p.m. C. H. WADSWORTH, Sec.

**Peaches**, large and fine, of excellent flavor, were brought to the JOURNAL office by Mr. W. H. Yeaw, last week. They are from his ranch at Mountain View — one of the best locations in the world for raising fine peaches. Brother Yeaw was accorded a vote of thanks for his kind thoughtfulness.

Mr. and Mrs. G. W. Kates have just completed a successful season of six meetings in Detroit, Mich., under the auspices of the Central Spiritual Union. They have been the guests of Dr. C. W. Burrows, president and pastor of the Union. Dr. Peebles, on Aug. 14, commenced a series of lectures here.  
POLLY BURROWS, Sec.

**Nice Sunny Home**, with or without board, for Spiritualists. Address Mrs. F. A. Logan, 1218 Railroad Ave (Bay Station), Alameda, Cal.

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MRS. EDITH DIXON.  
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## The Annual Camp-Meeting

Of the Spiritualists, at

SUMMERLAND, CALIFORNIA

Conducted by the Summerland Spiritualist Association (ninth year) will

Commence August 27, 1899.

J. S. LOVELAND, Pres.

WM. P. ALLEN, Sec.

### Col. Hopkins' Propaganda Fund.

Before announced.....\$8.50  
W. T. Jones, San Francisco......50  
A Friend of the Cause......50  
J. H. B.....1.75  
Geo. A. Davis......35  
Mrs. S. J. Starks.....1.00  
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# THE RELIGIOUS PHILOSOPHICAL JOURNAL

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EDITOR.

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No. 34.

## BORDERLAND.

### Predicts Destruction.

Prof. Rudolph Falb, of Vienna, Austria, predicts the probable destruction of the earth next November.

In 1894 he predicted that in January and February, 1899, there would be "unprecedented cold waves, cyclones, and hurricanes at sea, with great loss to shipping, particularly on the American coast and continent."

Towards the end of March—"Earthquakes and destroying hailstorms," which all put in an appearance.

In August he sees "a tidal wave destroying the eastern coast of America, and Florida and California become islands from a submarine earthquake." If this is to occur, the time is at hand. We shall soon prove its truth or falsity.

The most astonishing part of the prophecy is set for November 13, when our planet is to come in contact with the comet known to astronomers as "the comet of 1866," and our planet is to be partially destroyed.

This is the cheerful prediction that a noted scientist and world-renowned authority on earthquakes and meteorological conditions, in March, 1894, forwarded to the Imperial Academy of Science, at Vienna.

The Chicago Tribune remarks as follows concerning it:

Probably nothing more would have been heard of the prediction if the meteorological condition of the latter part of January and the early part of February of this year had not corresponded with Professor Falb's prediction, and the scientific journals of Europe are, in consequence, giving Professor Falb and his predictions a great deal of attention.

While Professor Falb is, by many scientists, considered a "crank," his predictions on seismic disturbances have been remarkably fulfilled. As, for instance, the great earthquake at Zante in 1893, he, several days before the earthquake occurred, sent warning to the press all over Europe. Again, in March, 1893, he was invited to lecture before the Tourist club of Vienna on the subject of earthquakes, but, while accepting the invitation, postponed the lecture until after April 13, as an earthquake would take place about that time and he would prefer to include the results of his investigation of this earthquake in his lecture.

And, as the German proverb has it, "Has du mir geschen," the

earthquake did occur on April 8 and was felt all over southern Hungary and did much damage.

Many incidents like these could be quoted, where predictions have been made one to two years in advance and been fulfilled. Professor Falb disclaims, in the most peremptory manner, that his warnings should be classed as predictions or prophecies.

"I am not a prophet," he said in an interview. "My theories are simply scientific investigations into mundane anatomy. The interior of the earth is filled with a matter mass, subject to ebb and flow just like the waters of the ocean. Every intelligent and educated man knows this. Between the surface of the earth and this molten mass, which is slowly cooling, there is only a shell of an average of eighteen miles in thickness, in some places thinner than in others, and here the combined force escapes in the form of gas. But not finding such



Prof. Rudolph Falb, the Austrian Seer.

an outlet, through the influence of the moon, a great tidal wave sweeps round the inner crust of the earth and produces the terrible phenomena known as earthquakes.

This is, in short, Professor Falb's theory, and it has been much disputed, particularly his reference to the influence of the moon. Professor Falb calls attention to the "fully established" instances where a comet has come in contact with our planet and the results.

Jan. 14, 616. Ten people killed in China by the fall of a meteor.

Nov. 3, 823. Thirty-five villages destroyed in Saxony.

Sept. 4, 1511. Many lives destroyed by falling meteors at Crema.

Nov. 4, 1749. A ship crossing the Atlantic was struck, killing several sailors.

Each of these instances, says Prof. Falb, can be regarded as the fall of a small comet on our planet.

### Two Old Materializations.

DR. R. A. DAVIS.

Two cases of materialization took place before one person on this continent understood anything about spirit-return, as now known.

The first, some 70 or 80 years ago, was in Maine, and near the town of Newfield, the home of my paternal ancestors, and the circumstances are related as follows:

A minister had disappeared and could not be found. Finally, after many months, a certain portion of the woods were said to be haunted. Parties passing through it after dark saw strange lights and heard sounds, and the horses which they rode trembled with fear.

One dark night, a gentleman, who had been a close friend to the minister, was riding home through the woods, when suddenly a great light appeared, frightening him and scaring his horse badly.

Then the form of the missing minister appeared, telling the man who he was, and also stating that he had been murdered by two men, well known to both. After talking some time, the spirit said: "Dis-mount and follow me, and I will show you where my body is buried." The man followed the spirit for some distance through the dense brush at the road side, until they came to an opening showing some dirt which had been turned, when the spirit said: "Dig here and you will find my body," and then disappeared, leaving the man in total darkness.

Finding his way home, the man reported the occurrence to proper officials, and, together with a number of men, went to the woods, dug and exhumed the body. The men named by the spirit as having murdered him were arrested, confessed and were punished.

#### ANOTHER MATERIALIZATION

Happened in Virginia, some 60 or 65 years ago, and was thus related by a friend of mine to me:

His father, when single, had lived at home, with a younger sister, who loved him very dearly. She would always go to meet him on his return home from work in the evening. This sister had been subjected to fainting spells, often being in a dead faint for some time.

One night, on returning home from work, he saw his sister coming to meet him, but she turned to one side, walked into an angle of a rail fence, and disappeared in the ground, before her brother's astonished eyes.

Seeing a cap that she wore, laying on the ground where she disappeared, he picked it up and went into the house, where he found his sister, who had had a worse fainting spell than usual, but then in a normal condition.

This case is one where the young

lady was in a dead trance, the spirit materializing outside of the body, and then returning to the body. She had it on her mind about meeting her brother, and as she could not go in her body, she went in spirit, and had to return suddenly to her body, before she could speak to him.

### The Unseen and the Seen.

MRS. CHARLES LONG.

Continuing her recollections of strange happenings in her family, Mrs. E. said: My mother was early deprived of her parents and went with her sisters to live in the family of her maternal grandfather, who was a man of marked character, and possessed of peculiar gifts, which in that day surrounded him with an atmosphere of mystery, almost of awe.

He was a native of Albany, N. Y., and lived in his pleasant home in the beautiful Mohawk valley, in a style of generous, old-fashioned hospitality. A man of an intensely religious nature, in his household, Sunday was held sacred to the divine service. Large supplies of food were prepared on Saturday, and in the evening a table was spread for many guests.

Returning from the church on Sunday, he brought with him those who had come long distances, to attend worship, and could not procure a satisfactory dinner. At his table they were comforted, and sent home rejoicing.

It was said, in the language of the day, that he possessed a double endowment of the Holy Spirit, and it was his habit, when the divine impulse moved him, to go into the grove that surrounded his house, and take a seat under a particular tree, remaining in the deep solitude, until the influence left him. My mother told me that the children were warned not to approach him when there, and the venerable man sitting in the woodland shadows, with white hair flowing upon his shoulders, and uplifted face, that glowed with the inner light, made a picture that never faded from her memory.

In cases of great suffering, his aid was sought, for in that scattered population it was not always possible to get medical help at once, and so great was his power, that he could give immediate relief.

A child, belonging to a poor family of the neighborhood, was badly burned and Grandfather S— was called and responded, as was his custom, without delay. He found the child suffering intensely, while the father, a man of grossly immoral life, and full of bitter hostility toward all good, sat in the room, and poured upon Grandfather S— a torrent of profane



and vulgar abuse. Nothing daunted, the brave old man knelt by the bed in prayer, and then rising, passed his hands above the tortured child a few times, with gentle passes, when its agonized cries ceased, and it fell into a peaceful sleep.

When the physician came, he had only to apply such curatives as were the medical fashion of the time, and its recovery was rapid and complete.

Best of all, the father, brought face to face, for the first time, with the realities of the higher life, was overwhelmed with the knowledge of his own errors, which was suddenly flashed upon him, and changing his course, became, under the loving guidance of Grandfather S—, a law-abiding and self-respecting member of the community.

Who shall say that my great-grandfather, in the faint dawn of our wonderful century, had not drawn to himself the Divine atmosphere, of which Mrs. Underwood has written?

Coronado, Calif.

### Food and Clothing from Air.

DR. GEO. W. CAREY.

"My hope for the human race is as bright as the morning star, for glory is coming to man such as the most inspired tongues of prophets and of poets have never been able to describe. The gate of human opportunity is turning on its hinges, and the light is breaking through its chink; possibilities are opening and human nature is pushing forward toward them."—*Emerson*.

It is well known by chemists that all manner of fruits, grains and vegetables are produced directly from the elements in air and not from soil. The earth, of course, serves as a negative pole and furnishes the mineral salts of lime, magnesium, iron, potassium, sodium and silica, which act as carriers of water, oil, fibrin, sugar, etc., and thus build up the plant. But the oil, sugar, albumen, etc., are formed by a precipitation or condensation of principles in air and not from soil. This is a fact abundantly proven. M. Berthelot, a scientist of France; Tesla, the Austrian wizard, and our own Edison, have long held that food could be produced by a synthetic process from their elements artificially. Some six or seven extracts, as well as coloring material, are now being manufactured in this manner. Madder is made almost exclusively by this process now.

The writer long ago advanced the theory that animal tissue was formed from the air inhaled, and not from food. The food, of course, serves a purpose; it acts as the negative pole, as does the earth to plant and vegetable life; and also furnishes the inorganic salts, the workers that carry on the chemistry of life, sets free magnetism, heat, and electric forces by disintegration and fermentation of the organic portions of food. But the air in passing through the various avenues and complex structure of the wonderful human organism, changes, condenses, solidifies until it is finally deposited as flesh and bone. From this established scientific truth it appears that by constructing a set of tubes, pumps, etc., resembling the circulatory system as well as lung cells of the human mechanism, which is a chemical laboratory where the chemistry of spirit is ever at work, changing the one essence of spirit substance to blood, flesh, and bone,

air may be changed to an albuminous pabulum, which may be again changed into the special kind of food required, by adding the proper flavor, which may also be produced direct from air.

There does not seem to be any reason why this substance, the basis of all food or vegetable growth, cannot, by drying and proper process, be manufactured into material for clothing. Wool, cotton, flax, silk, etc., are all produced from the universal elements through the slow, laborious, and costly process of animal or vegetable growth. Why not produce it direct?

Those who believe in a time of peace on earth, a millennial reign, certainly do not think that our present mode of producing food and clothing will continue during that age. Slaughtering animals, and fruit, grain, or vegetable raising, leave no time for a man to enjoy a condition foretold by all the seers and prophets. But under the new way of producing food and clothing, the Millennium is possible and probable; no more corners on nature's bounties then; no more trusts and syndicates to profit by man's necessities.

We believe a loving Father is about to usher in the glad day, the Sabbath day of rest, when none shall say, "Know the Lord," for all shall know him from the least even unto the greatest.

When Jesus broke bread and poured wine (some kind of fluid for drink) we see why he said, "This is my flesh and blood." He was an adept; He had spent several years in Egypt and India, and received secret occult teaching and was aware that all food came from the body of God, universal substance. The One "whose body nature is and God the soul." A realization of this vision, or theory, that will for a while be called visionary by most people, will mean Eden restored. The earth will be allowed to return to its natural state. Man will cease to eat animals, birds, and fishes, and they will become our friends instead of enemies; love will rule and break down every barrier. Animals and birds will subsist on the natural products of the soil, as they do in regions uninhabited by man with "none to molest or make them afraid." Many people have wondered why during the last few years fruit pests have multiplied so alarmingly, and why cows are almost universally diseased, and so much attention given to meat, milk and butter products by boards of health, etc. There is surely a reason for all this.

The One Life, One Supreme Intelligence or Divine Wisdom, that holds the worlds of space in their appointed orbits, surely knows all about the affairs of earth. When a new dispensation is about to be ushered in, old things begin to pass away.

All labor of preparing food and clothing as now carried on will cease, and the people in governmental or collective capacity will manufacture and distribute all manner of food and clothing free. The machinery for the production of everything necessary for man's material wants will be simple and easily manipulated. One-twentieth of the able-bodied population, working one or two hours a day and shifting every week or day, for that matter, with others, will produce an abundant supply. Neither droughts, nor floods, nor winter's snow, can affect the supply. It can be made in Klondike or the tropics. Garments may be worn

for a few days and burned, and laundry work cease. Cooking will will be reduced to a minimum, as the food will only need flavoring and heating. No preparing vegetables or fruits, or cracking nuts, or making butter, or preserving meats. Men will not have to devote their lives to the endless grind of food production, nor women to cooking, dish-washing, sewing, and laundry work. Garments of beautiful design and finest texture will be made by machines invented for the purpose, ready for wear.

Paul must have referred to this time when he said: "Now, brethren, we are the sons of God, but it doth not yet appear what we shall be as such."—*Eleanor Kirk's Idea*.

### About the Hereafter.

A. H. NICHOLAS.

There is no intelligent man or woman who has not, in the hours of silence and meditation, interrogated nature; asking the why of life, the reason for existence, and sought to lift the veil of death, to learn what is his or her destiny, or in some manner been brought face to face with these formidable questions. It is best for mortals to know what the spirit-world is like, learn what the future will be, to get some light which shall brighten their way and make the burdens of this life easier to bear. It is possible to see the truth arise out of darkness, to bathe in the beneficent light, and find the hope that consoles, the certainty that guides and sustains humanity.

Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

The negation of a future life suppresses every moral sanction, and with it all acts end in the same results, whether they be good or bad. The most generous impulses of the human soul would wither and at last become extinct.

The fact of spirit return must be demonstrated to the individual mind. The proofs of the reality of another and better life are as strong as facts can make them, under the blaze of evidence that outshines all traditional or historic testimony. Spirit communion is a glorious truth; no longer in the realm of hypothesis or speculation. The mind of man, weary of theories, demands proof as a solid ground of support. One needs only to observe with calmness and sincerity the phenomena and study them with patience and perseverance to be convinced of their reality and importance.

Death is a total cessation of the physical functions of life, transferring the life processes to the new body, while the outward form passes into decay. Its healing beams are the hope of humanity. Its silent ministry absolves from struggles and weariness of sense and takes its subject to a better world, where the freed spirit finds itself in a body that is whole and sound in every part, and finds full compensation for all the pains and turmoils of the earth plane. It meets kind friends, gone before, looking real and natural and holding tender memories of the past. The language of the spirit when it can speak is: "Do not grieve for me; I am in better environments than those of earth. I can return to you, see you and be with you often. I find life full of employments and satisfaction, and I send back good cheer to the friends on earth."

The gates of eternal life are

closed to no soul; they are and will be open for every life, and unto all is vouchsafed the blessing of continued existence and experience. Life continues even as it continues through sleep from one day to another, and the change is so natural that many do not realize that they have passed away from the mortal body. They are governed by the same general laws of being (minus bodily suffering), have the same character, have corresponding vocations, duties and enjoyments, and gravitate to the position for which they are best fitted. There are conditions of suffering or unrest among the crude, vicious, undeveloped spirits from which every earnest soul can rise. The law of gravitation drags it down to the lower sphere in which it suffers, expiates, redeems the past, and is borne to happier spheres where greater harmony prevails.

Each individual keeps a record of his or her thoughts, words and deeds on the tablet of memory, and we shall meet this book of our record, which will be opened before us after we pass into the spirit-world, and if we find there a balance in our favor, we shall rejoice, for we shall have that much capital to start on with and go to work with courage to straighten up the debit side of the account. If the balance is against us, we shall have reason to regret, for we cannot falsify this account and escape the consequences.

If there were no progress in the spiritual world, then would man be but little better situated after the death of the body than he is while passing through this mortal state. In that world man does not at once come into possession of all the peace and happiness that he is capable of enjoying; neither does he find the greatest career of usefulness that he can reach, nor does he in any sense occupy the highest position in point of understanding or achievement that is possible for a human soul to find. These heights of development must be gained by gradual climbing, through the efforts of the spirit to gain new knowledge of life and its conditions. Therefore, one spirit entering the other life may find himself surrounded by beautiful objects and pleasant scenes, while some other may find himself surrounded by clouds, mists and things unpleasant to look upon. They all go on from point to point, achieving good results in new lines of labor, unfolding new powers and increasing in spiritual strength as time goes on.

Life is an unfinished problem, an unknown quantity, and death is a special mark in the problem of life which indicates the carrying over of the lesson to the new day. Freely and easily the spirit steps over the narrow boundary between the two worlds, to find that the other life is not altogether different from this earth, but is like an outgrowth of temporal existence. The spirit-world is all about us, and we may, if we desire it, receive constant help from the influx of spiritual forces around us. We may come into close communication with the beautiful souls, who, from immortal heights, go forth unto homes on earth, bearing tidings of great joy, bringing consolation to the sad, comfort to those who mourn, strength to the weak, light to those who sit in darkened places and know not of the higher and better life. We may profit by their companionship and know that we are elevated and strengthened by their association.



## Ingersoll and Paine.

A. C. DOANE.

It is not generally understood, but Robert G. Ingersoll was spiritually unfolded, and a spiritual brother of Thomas Paine. The latter originally was a Hixite Friend, who believed in the occult, or spirituality of the bible; but not in the letter. For instance, they believe that the birth of Jesus is a spiritual birth in the human mind; that the first-Adam is earthly nature possessing a living soul, and the second-Adam is the birth or unfoldment of the heavenly nature, possessing a quickening spirit. While we are controlled by the first-Adam nature, we are under the old dispensation; but we have the spiritual nature, by the birth of Jesus, the offspring of the New Jerusalem, mother of all spiritual thoughts, of whom Jesus was the first-born. An occult writer makes him say, "He that cometh after me is greater than I," describing the progress of progressive light in the human mind.

Ingersoll never said a word against the spirituality of the bible—he only showed up its contradictions and the inconsistency of the orthodox Christianity, which teaches the literality of occult writings. That also caused Thomas Paine to be persecuted by orthodox Christians.

My mother was loved by all church-going people, but she never went into a church to hear an orthodox sermon. For the same reason, Ingersoll's family did not attend orthodox meetings. Orthodox is dying, because it falsely renders these occult writings.

Ingersoll said: "The gods are all gone but one, and he is growing feeble, while reason is growing strong." Thomas Paine and Robert G. Ingersoll have done more to destroy orthodox idolatry than any two men since the days of the Emperor Constantine. They lived in the immortal part of their being, and immortalized their names; for future generations to follow their example. They need no monument to immortalize their memories—they were the leaders of the coming brotherhood of humanity.

Credo must crumble and empires fall, but immortal truth will outlive all. Robert G. Ingersoll was a John the Baptist, blazing a road through the wilderness of orthodox idolatry, so that coming teachers may follow his example of love to humanity, and not waste their time in worshipping idols created by the undeveloped minds of ignorant men.

## Truth.

You ask the question, What is truth? It is the soul's divine conviction. Master mind, and you have mastered the universe. Search for truth on all occasions, and espouse it in opposition to the world. Ye shall know the truth and the truth shall make you free. Brave the world; be firm in truth, but liberal and generous.

The most natural beauty in the world is honesty and moral truth; for all beauty is truth. True features make the beauty of a face; true proportions the beauty of architecture; and true measures that of harmony and music.

Accustom your children to a strict attention to truth, even in the most minute particulars. If a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them.

You do not know where deviations from truth will end.

Truth, whether in or out of fashion, is the measure of knowledge, and the business of the understanding. Whatsoever is other than that, however authorized by consent, is nothing but ignorance or something worse.

Truth needs no color, with his color fixed;  
Beauty no pencil, beauty's truth to lay.  
But best is best, if never intermixed.

The study of truth is perpetually joined with the love of virtue; for there is no virtue which derives not its original from truth; as, on the contrary, there is no vice which has not its beginning from a lie.

But few historians have been diligent enough in their search for truth. It is their common method to take on trust what they distribute to the public; by which means a falsehood once received from a famed writer, becomes traditional to posterity. Truth is the foundation to all knowledge, and the cement of all society.

Read at the Mission Lyceum, San Francisco, on Aug. 13, by Lottie G. Davidson.

Among the "Words of Wisdom" were the following:

We should always strive to set an example of perfect truthfulness in word and deed.

Let us always be ready to receive and welcome new thought and truth and to honor those who are persecuted for truth's sake.

Truth is vitiated by falsehood, and it may be equally outraged by silence.

Truth fears nothing but concealment.

There is no doctrine so false as not to contain in it some truth.

All truth is precious, if not all divine.

Truth will be uppermost, one time or another, like cork, though kept down in the water.

Truth is simple, requiring neither study or art.

There is nothing so precious as truth.

The expression of truth is simplicity.

O truth, we turn to thee, as to the light;

thou art a treasure, above all price.

I have seldom known anyone, who deserted truth in trifles, that could be trusted in matters of importance.

Be just in small things, and you will be just in great ones.

Let love and truth and peace alone,

That heaven its work at length may own,

And men be brothers all.

W. T. JONES, Conductor.

## One Truth of Spiritualism.

BY STELLA B.

Spiritualism, as announced to the world by spirits, is an infinite, interminable field of wisdom.

It is not supposable that, in their greater field, spirits can always be understood correctly. An individual spirit is but an atom in the conglomeration of atoms, and its growth and development is rapid or otherwise, according to the intelligence, spirituality and collectiveness at the time of transition.

Those who are supposed to mislead and falsify in the spirit-world are ignorant ones, developing and unfolding as we do in earth-life. At the time of transition, the soul leaves the body, and the spirit-force, collected in the material world, is gathered together by the magnetic aura of that freed soul, condensing and forming one whole. That force, in strength and intelligence, is equal to the height and breadth of our material growth while germinating these forces. Then the material form is either left behind entirely or hovered over in agony. The material desires and loves either still hold their attractiveness to the freed soul, or, in accordance with growth, become as nought in comparison to the greater field wherein individual spirits can find rich mines of knowledge and love.

Growth is a necessary adjunct of progression, and its law is as fixed as that of the planetary systems; and the spirit intelligence or life ego must unfold and develop in the

spirit-world. As unreliability is a material condition or product, it must of necessity originate with the one receiving it, for spirits, however weak, seek after truth, the same as we do, and it is simply through the imperfect relations existing between the spirit-world of force and this world of matter, that mistakes are made.

## Robert Ingersoll.

AUVERGNE L. ASTOR, M.D.

Tongue, pulpit and pen have not been weary in criticism or praise since Ingersoll passed into the silence, but has anyone portrayed his true thoughts or known what, in his real soul, he believed? Those I have seen, so far, have failed, and I believe now is the time to give to the world the result of an interview I had with him at the Palace Hotel, about 12 years ago.

Alfred Cridge, the noted proportionalist, journalist and Spiritualist, requested me to call upon Mr. Ingersoll at the Palace and urge him, if possible, to take up the subject of Proportional Representation, the effective ballot, and in the course of his lecturing-tour to give it to the public, that the world might be enlightened upon the subject and our nation adopt it and become a real Republic in fact, as well as name.

Mr. Ingersoll granted me an interview of over an hour. He admitted that our ballot-laws were then very unsafe (but few States, if any, then had the Australian ballot system), but to talk upon "reforms," he said, "we have to look out that we talk what the public want to hear about, if we want to have the people hear us." "Proportional representation is what the people need, but it is unknown, therefore unpopular; but in my lectures against the church-religion, I am not expected to give such new ideas; it won't do. If the people are willing to give me \$1.50 to hear me lecture, I am willing to give them what they want to hear about, the hereafter—that is, "I don't know. I hope so."

I expostulated with him, and in his jolly *sang-froid*, waved his hand and said: "Little woman, go home; quit your fads; work to please yourself, and the world will applaud. Work to give the world an unpopular thought, and you will be a pauper and always in want. No. Thanks. I am working for Robert, and the world is gracious; you must do the same if you wish to succeed in life." He also said he did not know why he confided in me, a perfect stranger; that he knew that there was an intelligence after death that came from loved ones. He said: "I can not help telling you this; you are so honest and sincere, that I am impelled to tell the truth, and I know you will keep it confidentially."

I reported the result of my interview to Mr. Cridge, that he would not lecture on Proportional Representation because it was not popular; the other I have held sacred until now. Now I believe I have a moral right to say to the world that Robert Ingersoll was a Spiritualist, and he was called home when he could not be persuaded to work more fully to lead the people to freedom.

We read: "The soul (the astral) that sinneth, it shall die." I have said, and the JOURNAL has printed my words: "The world shall be trodden like a threshing floor before 1901 rolls away." "Let every Spiritualist, every human

being, look within and weed out hate, avarice and selfishness." for two shall be grinding in a mill, one shall be taken and the other left; two shall be on the housetop and they will be separated.

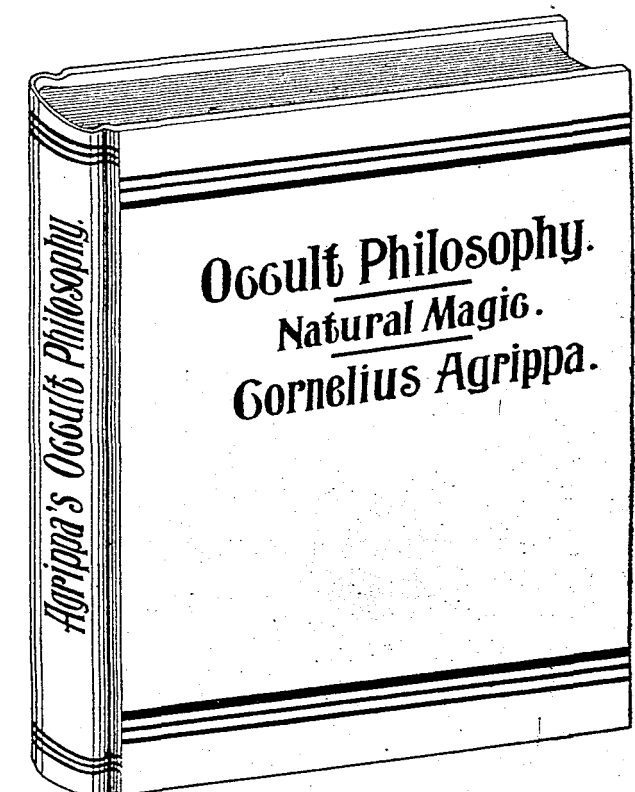
The wrecks of train and vessel, the rushing waters, the sweeping winds, the murders, suicides and deaths that now fill the world, are only a few to what there is to be, for the "Judgment is here" and "the voice of one is heard crying in the wilderness, 'Make Ready.'" Fruitvale, Cal.

[Quite likely Dr. Astor mistook for a statement of fact, the polite facetiousness of Col. Ingersoll, which he evidently intended simply as a jocular pleasantry to a lady he did not wish to annoy with a plain denial or sober argument, for he was the soul of honor and integrity.—Ed.]

## Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 24, 1899.

Last May, Mrs. Demorest, of Pittsburg, Pa., said, as several witnesses testify, that Robert Ingersoll would die within 3 months, which was literally fulfilled. She also said, when the steamer, City of Pittsburg, left the harbor and she was looking at it: "That steamer will break down," which it did twice that night. She is a medium and prophetic seer.

Rev. Heber Newton, an Episcopal clergyman, says that the "trouble over Dr. Briggs is not about the creeds, but the right of scholarship to form its conclusions impartially and to teach them unhesitatingly." "It is now time," he says, "for the church to face the fact of her own liberty, and have done with all this nonsense of arraigning scholarship for its assertion of the facts concerning the bible." Mr. Newton is right. Intelligent scholars and scientists should not be interfered with by dogmatic and intolerant priests, whose only idea is to perpetuate their creedal system, and antiquated theology.

If Ingersoll could speak now, says a Presbyterian paper, "he would have a different message, and would try to undo some of the harm he had done."

Although this is in accordance with the parable of the Rich Man and Lazarus, it is fatal to the doctrine of eternal punishment. For, if so soon after death, Ingersoll can have repented, there must be hope for him. Orthodoxy has outdone itself, in making such a claim! The old dogmas are passing away. People are outgrowing them. As the priests have no power to compel a belief in them, the people are growing out of the old ruts, and embracing the "new thought."

Mrs. Maud Lord-Drake has been in Cripple Creek, Colo., during July and August.

## Spirit Memory of Earth Life.

Miss Lillian Whiting, the noted Boston author and writer for periodicals, has an excellent article in the *Coming Age* for August, replying to the theory lately advanced by Mr. Chas. Dawbarn, that "death destroys all memories of earth-life"—which is surely, practically annihilation.

Miss Whiting gives instances in connection with her friend, Miss Kate Field, who communicated with her through the noted medium, Mrs. Piper, and gave indisputable proof of retained memory, after going to "the beyond."

Also, combatting Mr. Dawbarn's assertion that a communication from one having passed the change called death, "rarely reaches the text-book level, and never equals that of the learned specialist," she refers to many highly cultured communications received from spirits, showing in an "unanswerable way and beyond possibility of doubt, that memory survives the change called death." She adds:

There are as many persons who die who have not yet made high attainment as there are those who live who have not attained unto high things. There have been communications of a very high intellectual order written through the hand of Mrs. Sara A. Underwood and embodied in her book, "Automatic Writing," and it was natural that the scholarly culture and scientific achievements of such persons as Mr. and Mrs. Underwood should attract a corresponding quality of companionship from the unseen.

The Editor of the *Medium*, Los Angeles, Mr. Carlson, was taken severely ill, quite suddenly, on Saturday, Aug. 5, at noon, consequently no paper was issued last week. We sincerely hope he may soon recover his usual health.

The Spiritualist camps have quite generally appropriately noticed the transition of Col. Ingersoll, for his grand work of demolishing the dogmas of superstition.

Mrs. Underwood's Book on "Automatic or Spirit Writing, with other Psychic Experiences," referred to by Miss Lillian Whiting in the *Coming Age*, is for sale at this office at \$1.00, bound in cloth, or 50 cents in paper cover. The latter is clubbed with the JOURNAL for one year for \$1.35. Every Spiritualist should have a copy of this intensely interesting book.

**Power of Thought.**—No mortal can fathom what mighty creative energies lie involved in our thoughts. These "airy nothings," that ignorant humanity treats so lightly, are potent with the dynamite of the spirit for destruction, or the harmony that builds that which adds to the progression and welfare of all things. Thinking is putting into operation the Creative Power of Being. It is wielding the Creative Power that constructs all things, from the crude tool of the savage to a world and the universe of worlds.—Lucy A. Mallory.

## A Brave Stand.

The Rev. Minot J. Savage, though a minister, is not an orthodox one. In fact, he is an independent thinker and a Spiritualist, and therefore a very liberal man. Creeds and dogmas do not bind him, and his sentiments are noble and grand. In a recent interview, he remarked as follows:

Let me say here, I think Col. Ingersoll's position was completely justified in its antagonism to popular creeds. It was a natural reaction from the old Presbyterian confession of faith, and his criticisms, for example would not touch at all my opinions. They would not hit nor hurt the views of a liberal theistic evolutionist, but were perfectly valid, in my judgment, as against the old-time Calvinistic creeds. The Presbyterian confession of faith teaches the damnation of non-elect infants. As against the kind of God who is represented in such creeds, Ingersoll's position is unassailable, and I will say frankly if I had my choice between the agnosticism of Col. Ingersoll and a belief in any of the old Calvinistic creeds, I would side with Ingersoll every time.

I would a great deal rather die and go to dust, and that be the end of me, than to take any heaven the old creeds offer me, at the price of an endless hell for the meanest man that ever lived.

We fully agree with Mr. Savage. We rebelled against the orthodox hell dogma 40 years ago. It was such a relief when we discovered its falsity. It is so repugnant to all having right views concerning mercy and justice, that we wonder how such a doctrine could have been tolerated so long.

Geo. W. Walrond, of the Opera House Block, Denver, Colo., trance speaker and test medium, will resume his spiritualistic services in Denver, Colo., on Sunday evening, Sept. 3. His four years' work in Denver has created quite an increased interest in Spiritualism, and with a large hall, capable of seating nearly a thousand persons, it is anticipated that the cause will continue to grow and expand throughout the Rocky Mountain district. Mr. Walrond's lectures are thoroughly scientific and practical and his psychic tests appeal to the multitude.

**The Visible Stars,** their primary and secondary planets, together with the comets, indeed, constitute a more trifling portion of existence, than our sun does when compared to the innumerable other suns that come within the sphere of our observation! For though the sun, that blazes to our contemplation, and enlivens with its genial influence our momentary existence, is supposed to be upwards of a million times larger than the earth which we inhabit, and retains, by the superior force of its volume, its attendant planets in their respective orbits; yet does this immense body, when compared with the universe, dwindle into an insignificant star of the milky way! Is the infinite existence but of yesterday—as superstition would force us to believe?—Exch

## Persecution in New York.

The following ironical "circular" came to us last week, with what we have headed this article penciled on the lower corner. "Healers" of every class and name are being persecuted, giving occasion for the publication of this circular:

"GREAT IS DIANA."

And it came to pass in the reign of Roosevelt, Van Wyck being tetrach of greater Gotham, that a strange delusion prevailed, and caused no small stir among the people. There appeared in the streets and synagogues many, who, having no reverence for sound doctrine, or for the priests and doctors, were persuaded that they had been healed of divers and sore disorders in a manner which is unlawful. Behold! they were fools and deceived, for they had suffered no illness, and knew not their own minds.

But the delusion spread abroad, and the number of those who foolishly sought to be healed by strange ministry, rather than die in a good and lawful manner, increased exceedingly. And the doctors and priests, whose profit was despoiled, were sore dismayed and filled with wrath and envy. And some of them cried out, saying: "Sirs! This false doctrine hath turned away much people, and there is danger that our craft, which hath brought us much gain, come into disrepute. Behold! the temple of our sacred calling is profaned, and the silver shekels which are cast into our treasury diminished. Is not the health of the people committed into our keeping forever, and shall not all other mouths be stopped? Peradventure this heresy will prevail, and many be led away and made whole of their distresses unlawfully, instead of perishing in an honorable and long-suffering manner!"

Then certain of the chief doctors, lawyers and priests gathered themselves together, and many counselled an appeal to the rulers. They said one to another: "Go to! have we not power to persuade the Assembly? Behold! the deputies will make a decree that officers be sent out with staves and swords to punish heresy and sedition. It is meet that the malefactors be brought before the magistrates to show by what authority they do these unlawful works."

Then the doctors of physic cried out with a loud voice, with one accord: "Great is the god Esculapius! Behold! our medicaments never fail, but when they do fail, it is but just that the will of the Most High be meekly accepted. Do not the multitudes who have been gathered to their fathers, and gone down to Sheol at our hands rest content without complaint or questioning? Who-soever, therefore, doth not bow down to our god and do him homage shall be cast into a fiery furnace, seven times heated. It were well to die righteously and honorably rather than to have health restored through the counsel of the unlearned."

Then the doctors of divinity also lifted up their voices, saying: "Behold! these strange people close their ears to our reproof, and refuse to prostrate themselves before our altars! We have piped unto them and they have not danced! They have profanely dragged down the teachings of Jesus, and made them common and practical. Let it be proclaimed that all who seek strength through strange doctrines, or give counsel to their neighbors to do likewise, be hanged on a gallows fifty cubits high. Then shall their carcasses be taken down and burned with fire, and the ashes thereof be scattered to the four winds of heaven."—Chronicles of Gotham.

**After 400 Years** of "Christian civilization" in Cuba under the auspices of Spain, 76 per cent. of the entire population can neither read nor write. There are thousands of churches, but not a school house in Cuba. Ignorance prevails throughout the island, and destitution is widespread—not the direct outcome of war, but of conditions which have prevailed for centuries. Spain's legacy to Cuba is the degradation of ignorance and poverty. These conditions confront America in its attempt to establish a government in the Antilles. Obviously, the people of Cuba are incapable of governing themselves; they are merely children in the world of modern civilization, ignorant of the laws of government, order and progress.—*Flaming Sword*



## The Reviewer.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

This is a volume of personal experiences of this marvelous woman, in her "search for freedom." The philosophy of life in the light of the "new thought" is dealt with in a clear and logical manner; the whole being interspersed with quaint humor, and the reader is amused while being instructed. If all the world could read this book, this would be a better world to live in.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

The author treats the subject from the mental, material and spiritual points of view—the care of the body coming in for its full share. It takes the ground that there is no need of growing old, or staying old. Health and vigor being the heritage of all, and that this can be enjoyed by those who take the proper method to attain that condition.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, significance of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

Several months ago the Review of Reviews published the Canadian side of the Alaskan boundary dispute. In the August number, the American side is presented by Mr. William H. Lewis, of Washington State, who bases his argument entirely on the facts as set forth in the British official records.

True Science of Living, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

New Era for Woman, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

These books contain the Key to Perfect Health. They explain the cause of all disease, and give the cure without drugs, or any treatment involving expense. For sale at this office.

Remarkable Dream.—The following is from a French journal by M. Bergé: A scholar of Dijon saw in a dream, in a volume of the library at Stockholm, the explanation of a Greek passage, which he had sought for in vain before going to bed. When he awoke he remembered the ten Greek lines, which he had read in his dream, and transcribed them at once. On the following day, he desired M. Chanut, French Ambassador at Stockholm, to relate the occurrence to Descartes, then with Queen Christina, and to discover from him whether the details of the dream were correct. The volume was found to be in the spot where it had been seen in the dream, and on the page indicated were discovered the ten Greek lines which had been written down by the scholar on awaking.

## State Convention.

San Francisco, Aug. 1, 1899. The Fourth Annual Convention of the California State Spiritualists' Association will be held in Odd Fellows' Hall, corner of Seventh and Market Sts., San Francisco, Sept. 1, 2 and 3, 1899. The purpose of the Convention is to elect officers and directors for the coming year, and to transact such other business as may be for the best interests of all Spiritualists, and the advancement of the cause in this State. Communities of Spiritualists not organized and chartered with the State Association are invited to do so at once and participate in this Convention.

M. S. NORTON, Pres.

THOS. G. NEWMAN, Sec.  
1429 Market St., San Francisco.

Dr. C. W. Hidden, of Newburyport, Mass., returned from his Summer outing at the sea-shore on Aug. 12, and was to start on Aug. 17 for Lake Pleasant, Bangor, Portland, and other noted points in the East. He will open the Fall lecture season in Portland, Me., Sept. 3, thence goes to Providence, R. I., to fill a three months' engagement.

In addition to his professional and literary duties, Dr. Hidden has consented to become a candidate for the mayoralty of Newburyport at the December election, and, assisted by a corps of able speakers and workers, is expected to put up a warm political fight.

Lectures.—Any organization in the North, Northwest and Southwest, who would like to hear the living issues of Spiritualism, from one who has done nearly everything Christ did, can now make dates with me for lectures. I wish to make a route from here to Seattle, Washington, and then South, along the Coast to Southern California. My rates will be reasonable. Dr. R. A. Davis, Box 174, Maitland, Mo.

BANNER OF LIGHT, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a year. BANNER OF LIGHT PUBLISHING CO., 9 Bowdoin Street, Boston, Mass.

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Illustrated Souvenir program will be ready for distribution soon. Advertisements for same solicited. Address all communications to Secretary of Camp meeting Executive Committee. Mrs. NETTIE HOWELL, Chairman. J. D. GRIFFITH, Sec., 101 1/2 So. Broadway, Los Angeles, Cal.

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I am poor, but if I had \$100 I would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall*.

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Flower*.

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In the morning's fragrant silence,  
Comes there to my inner ear,  
Tender, loving spirit voices,  
Bringing love and gentle cheer;  
Bringing peace and sweet contentment,  
From my dear ones over there.

Ever o'er my spirit brooding,  
Are sweet harbingers of light,  
Who are come to bring me tidings  
Of the beautiful and bright;  
The holy and immortal ones  
On yon empyrean height.

They bring sweetest consolation  
For the trials that I bear;  
They tell me to be brave and kind,  
Never mind the carking care,  
That seems to eat my very heart—  
But look up in silent prayer.

They tell me many golden truths,  
As o'er my soul they hover;  
And I open wide the gateway,  
That they may pass me over,  
O'er and o'er, with priceless jewels,  
From realms of the Forever.

EMMA D. PITTS.



The Editor is not responsible for the opinions of correspondents.

## King's Daughters' Home.

TO THE EDITOR:

Thinking that whatever affected the happiness of humanity might interest your readers, I will say that the King's Daughters' Home, at 217 Francisco St., San Francisco, has about 70 members. It has five directors and officers, of which Mrs. J. C. Clark is president. They devote one-seventh of their time and lives to the Home, meeting every Monday to guide and direct its affairs.

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Mrs. Lillie and Mrs. Seal have held meetings on the fifth Sunday afternoons, for several months, and have been cordially received. Mr. and Mrs. Lillie visit us occasionally on week day evenings and give us grand entertainments. The angels will reward them for their gratuitous work. We hope that their visits may be more frequent, and that others may do likewise. The sign of welcome is over our door, our matron is kind and genial, and all are invited to give us a call.

S. H. DEPUY.

## Spirit Pictures.

TO THE EDITOR:

During my investigation in Spiritualism and mediumship, I have learned many lessons, and had many valuable experiences. Duty impels me to detail my last experience, in justice to the medium and her guides.

About four months ago, Mrs. Bessie Van Sickle painted a likeness of one of my wife's Indian controls, and also promised to paint a spirit picture for me. I said: "Paint whatever you may get for me." About three or four weeks ago, she brought a painting to my house, of the Temple of Magi, representing the first instruction in the Order of the White Star, which actually happened about four years ago; also I have a poem that I wrote about two years ago, corresponding with the picture, and mediums have recognized some of the spirits on the picture, as seen in my aura many years ago.

Mrs. Van Sickle states that she never took a lesson in painting; and that is remarkable. It was a complete surprise to the artist medium when I showed her my scrap-book with the following poem in it:

## The Temple of Magi.

Am I awake or do I dream?  
Is it possible and true?  
Am I in a distant country,  
Before a temple all majestic,  
Adorned with jewels and with gold,  
With pillars of marble so rare,  
And most beautiful surroundings.  
Do the gods dwell there?

Familiar, but of ancient appearance,  
Met by teachers of the past,  
With pure love, and holy greeting,  
"Willing to enter?" they ask.

Following their guiding footsteps,  
To the crystal fountain near,  
Become childlike in appearance,  
A new garment I am to wear.

With the olive branch of Peace  
A lovely spirit now appears.  
Take this and remember the past.  
Peace! Peace! she greets.  
Seven male and seven female spirits,  
With stars adorned, they come,  
Joining hands for one purpose,  
Making a united whole.

Follow closely our direction;  
We all walk by your side.  
Teach all of love and mercy;  
Bring to all peace and joy.  
Ever onward guide your footsteps,  
While advancing to the Light,  
And the name you have acquired,  
Enter in the Book of Life.

Up to the Altar now they lead me,  
Before the Book of Life.  
"Write the name thou hast earned thee,"  
Says the leader by my side.  
Many steps we were climbing,  
Many more we have to climb.  
Ever onward, is the watchword;  
Always forward, to the Light.

Persons connected with the Magi,  
or Rising Sun, will recognize many things in the picture. I shall be pleased to show it to honest investigators at any time.

CARL EBERHARDT.

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Chest	♋	Water	June 21 to July 22
	♌	Fire	July 22 to Aug 22
	♍	Earth	Aug 22 to Sept 23
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	♏	Water	Oct 23 to Nov 22
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## Local News Summary.

Edited by M. S. NORTON.

**Spiritualists, Attention.**—The President has declared Sept. 1, 2 and 3 legal holidays, in order that you may attend the State Convention in Odd Fellows' Hall. The Sunday afternoon and evening meetings will be held in the main hall, (entrance on Seventh St.) Admission to all the meetings free. All welcome.

**The Local Editor** "had a fall" on the 12th inst. The fall was of little consequence, but the sudden stop when he came in contact with the concrete pavement resulted in a serious injury to the back. Dr. Louisa S. Drew, of 305 McAllister St., was called, and with two of her marvelous electro-magnetic treatments had him on his feet again. If the people who need medical aid knew of the wonderful efficacy of these treatments, many of the "old school" drug dispensers would have to shut up shop and go to work at some useful avocation.

**Mr. and Mrs. Lillie** leave this week for Summerland Camp, where they intend to stay a week, and will then go to the Los Angeles Camp for another week, and will then return to San Francisco, to occupy the platform for the Society of Progressive Spiritualists, at Occidental Hall, for another year, beginning on Sept. 17. We hope they will have a pleasant and profitable outing, and we feel assured they will receive a hearty welcome at both meetings. At both camp meetings they will represent the JOURNAL, and take subscriptions for it and our books. We hope they will be able to get up a large club at each camp. Will our friends help them to do it, by talking the matter up?

**Mrs. Weir** holds a meeting at 521 13th St., Oakland. A correspondent writes: "I attended it on Aug. 16, and found perfect order, perfect tests, with many names, given to an intelligent audience of 40 to 50 persons."

**Oriental Hall**, 605 McAllister St., has three mid-week meetings. Mme. Young holds her meetings on Tuesday and Thursday evenings, and the Mediums' Protective Association on Wednesday night. Last Wednesday Mr. J. T. Roberts was the test medium and gave good satisfaction.

**The Music** of the reception and convention will be under the direction of Prof. Carl Sawvell. There will be a mammoth choral and many other pleasing numbers. The names of the members of the chorus will probably appear in the next issue of the JOURNAL.

**The Mission Lyceum** entertainment and dance for August will be held in Excelsior Hall, 2319 Mission St., on Wednesday evening, 30th inst. The musical and literary program will be of a high order, and the opportunities for enjoyment numerous. Admission 10 cents. Fall in.

**Spiritual Entertainment.**—Thursday evening, the 17th inst., Mr. and Mrs. C. J. Meyer gave a musical and literary entertainment, in Friendship Hall, 335 McAllister St. In the musical line there was a Swiss quartet—the Misses Wilkie, Miss Katie Kalenburg and Mrs. Adaline Collins, Miss Mabel Luckie.—Mr. Meyer and Mr. Smalls, A. Mark Stoddard and Mrs. Stoddard made short addresses, and Miss Marian Adams sang comic songs and performed a "cake walk." There was dancing and refreshments. These pleasing parties will be held monthly in future.

**Did it Ever** occur to you, how many Spiritualists there are in this State who do not take the JOURNAL? Small wonder that they can't keep up with the procession; now is the time to get in line. You subscribe for the paper; we will do the rest. Forward! March!

**Ladies' Aid Society.**—Vacation time is over; officers and members have girded on the armor, and for another year there will be lively times in headquarters, Occidental Hall, 305 Larkin St. Business meetings will be held there every Wednesday afternoon, and socials on the second and last Friday evenings of each month. The next entertainment will be held on Friday evening, Aug. 25. The program will be musical and literary, followed by a dance and light refreshments. The admission will be 10 cents. You cannot afford to miss this one. The ladies have already elected seven delegates to represent the Society in the State Convention on Sept. 1, and this society promises to be largely in evidence on the firing line during the spiritual revival which lies just before.

**Hermetic Brotherhood.**—The open meeting of this Order, held on Tuesday evening, 15th inst., at 856 Hayes St., was addressed by Mr. James U. Spence of Suisun, on "The practical side of the Hermetic teachings." There was the usual interval of silent meditation, songs, discussions, and questions, by students of Occult truth. If you are in search of mental freedom, come. You are welcome.

**A Warm Visitor.**—When Mrs. E. Sloper returned from a call last Thursday evening, she found that the contents of her clothes-closet had been reduced to ashes in her absence by a smoldering fire. The loss of one's wardrobe is not usually considered very good luck; but in this instance it might have been worse.

**At Oriental Hall**, Mrs. Sarah Seal spoke on "Dreams," followed by the matchless messages of Mme. Young.

**Friendship Hall.**—A good audience was entertained and instructed by Mrs. C. J. Meyer last Sunday evening.

**Oakland.**—The platform of Fraternal Hall was occupied last Sunday evening by Mrs. M. A. Bird, of San Francisco. Mrs. Bird is an excellent psychometrist and always gives satisfaction.

**Remember**, our friend, Mrs. Sadie Cooke, has the Sunflower Jewelry for sale, and takes subscriptions for spiritual books and papers. Her residence is 702½ Van Ness Ave.

**Universal Spiritual Association.**—The subject was "Revenge" last Sunday at 20 Eddy St. This was one of the best meetings of the year.

**The Brahmacharin** delivered a lecture in Memorial Hall, Odd Fellows' Building, last Sunday evening on "Brotherhood, True and False," under the auspices of Golden Gate Branch of the Theosophical Society.

**Dr. G. E. Chesbro** is a magnetic healer, developing medium, lecturer and teacher. Mrs. Maud Chesbro is a medium. They are now laboring in Visalia, Cal.

**Prof. W. C. Bowman**, the silver-tongued orator, is now in Portland, Oregon, but intends to be in San Francisco on Sept. 1, to attend the State Convention. He has engaged to give a lecture on Sunday evening in connection with Mrs. Elizabeth Lowe Watson.

**Oakland.**—The Union Spiritual Society met, as usual, at 856½ Isabella St., on Wednesday evening. Dr. Palmbaum, the noted healer, had invited Dr. A. L. Astor to be present. After singing, and an invocation by Dr. Astor, questions were written by many in the audience, which the doctor instructively answered. The tests the doctor gave were short, sharp, fully recognized and satisfactory. At the close, membership dues were collected and new members received. Dr. Astor joined the society, which gives us all new hope that we will have a revival here in spiritual work. Next week there will be a business meeting to elect delegates to the State Convention. Vox.

**Dr. Peebles** is kept busy in the East, attending the Camps, where he is everywhere receiving an enthusiastic welcome.

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## Ingersoll Memorial.

The friends and admirers of Col. Robert G. Ingersoll will hold a memorial service at Scottish Upper Hall, on Monday evening, Aug. 21, at 8 o'clock sharp. Admission free. No collection. Contributions for expenses may be left at W. E. Price's book store. Good programme of music and song, and short addresses by Dr. J. L. York and others. See notice in Sunday papers.

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**First Spiritual Union.**—The annual meeting of this Society was adjourned from Aug. 7 to Aug. 21, at 361 Geary St., at 8 p.m. C. H. WADSWORTH, Sec.

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EDITOR.

SAN FRANCISCO, CAL., THURSDAY, AUGUST 31, 1899.

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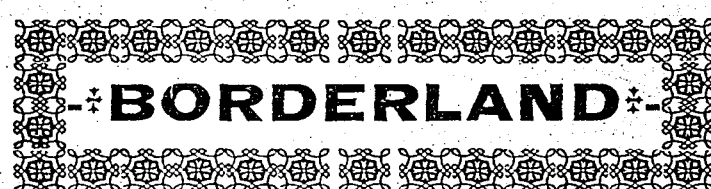
## BE KIND.

The thorny crown which all must wear  
Should patiently be borne;  
But never to another's brow  
More closely press the thorns.

The highest law that earth can seek  
In method or redress,  
Is that which he so fairly taught,  
The power of gentleness.

Ye cannot know the all in all  
That moves another's life;  
How many powers have brought to bear  
Their fruits of love or strife.

Let ever gentle thoughts of all  
Hold their sweet part with ye,  
And through their guidance ye will learn  
A greater charity. WATTS.



## Wonderful Little Girl.

Viola Rosalia Oberlich, of Lake City, Iowa, is the youngest and most wonderful scholar of the world, being a 2-year-old baby with more knowledge at her command than the average High School graduate.

The precocity of this little prodigy vastly exceeds that of any other baby of her age. She performs marvelous feats in orthoepy, orthography, reading, drawing, notation, numeration, physiology, calculation, geography, arithmetic, geometry, botany, zoology, physics, astronomy and in numerous other sciences. Her memory tests, her keen power of discrimination, the wide range of her vocabulary, the distinctness of her pronunciation, the profundity of her reasoning and the ease with which she performs can be believed only by those who actually see her execute these wonderful mental feats.

The extensive range of her language is almost incredible. By actual examination, held when Viola was 1 year and 11 months and 25 days old, it was found that she knew over 2,500 nouns, by having either the objects themselves or the pictures of them brought before her.

The child can understand things which do not come into the mind ordinarily until the age of 15 or 16 has been reached. She knows by heart and can name the flags of 25 nations of the world, the portraits of over 100 famous men and women, representing nearly all the schools of thought; the leaves and seeds of a large number of plants, all the prominent colors, tints and shades; all the States and Territories of the United States, their capitals, nearly all the countries of the world and their capitals, all the prominent bones, organs and tissues of the human body; a large number of botanical terms; over 500 pictures

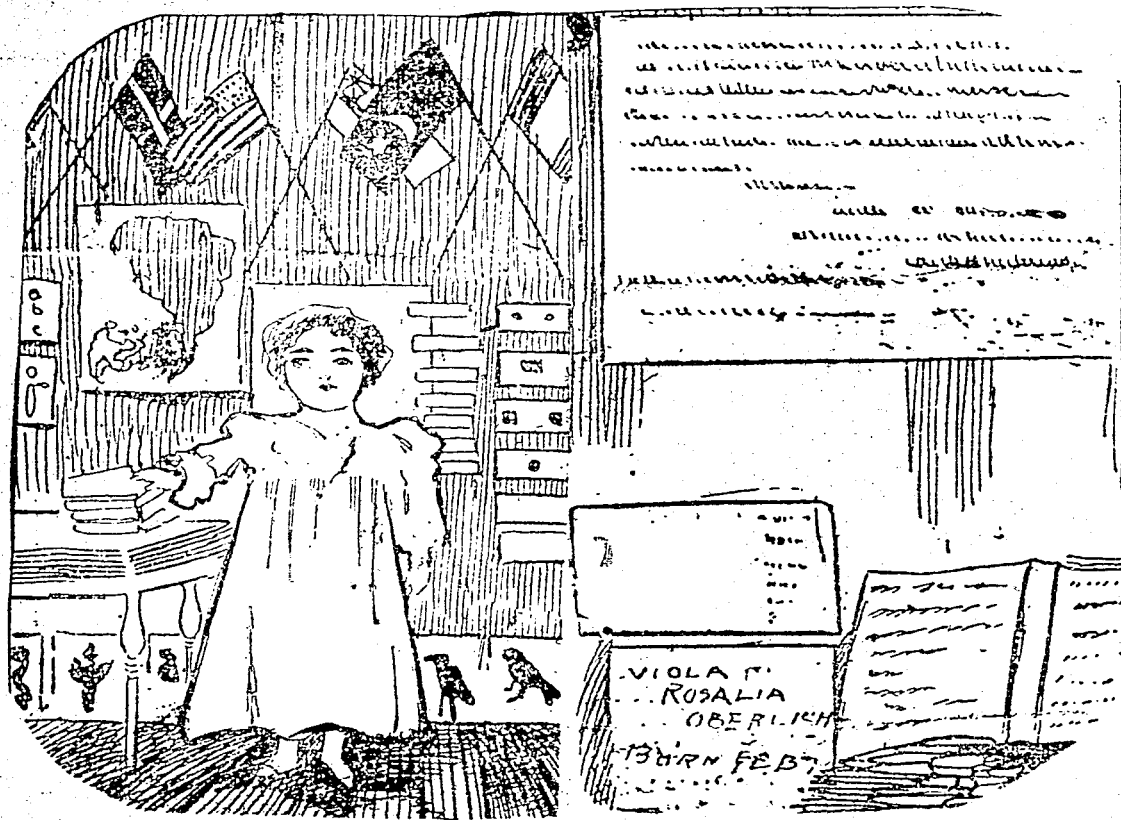
of animals in zoology, twenty punctuation marks, Webster's diacritical marks, all the money now coined and printed by the United States, both coins and bills, except bills over \$1,000; the sun planets and satellites of the solar system when represented by an orrery; all numbers not over 1,000 and the pictures of over 1,500 common articles of life.

The little tot, only a little over 2 years old, selects and carries to her father at call about 30 geometrical blocks. Perhaps not more than one person out of 500 could have picked out half of them. She knows the names of all and their definitions, and voluntarily corrected her father when he purposely tried to lead her astray. She selects in like manner, without an error, the photographs of 30 famous men, selects the flags of 25 nations of the world without making a single

of angles, and names by sight all the different kinds of lines and angles used in geometry. She can give the name and sound of all the letters, diphthongs and digraphs; can spell a large number of very difficult words; could distinctly, fluently and forcibly read by the sentence method a large number of sentences before she had attained the age of 1 year and 9 months. This makes her by far the youngest reader that ever lived.

She can also pronounce nearly every word in the English language, after hearing it pronounced distinctly, and perform a large number of other very interesting feats.

A number of them can, perhaps, not be executed by one out of 100 graduates. To have her give a full exhibition of all of them would require more than ten hours' time. —San Francisco Bulletin.



This Little Girl knows more than many High-School Pupils.

mistake, reads from cards and does other remarkable things almost incredible to one who has not seen her.

This infant has at least 3,000 nouns in her vocabulary. When she was 1 year, 11 months and 25 days old two teachers in the Lake City schools examined her and found that she knew 2,500 nouns. Instead of giving her only ordinary toys to play with, her parents have given her pictures, geometrical blocks, flags, leaves, seeds, etc., and she has learned to identify them while playing. She can give the names and sounds of all the letters, and can spell a large number of words.

Viola speaks very distinctly, fluently and forcibly for her age, gives concise and accurate definitions, makes philosophical experiments, gives the numerical value

## More Marvelous Than X-Ray.

The discovery of a new force in nature unlike anything known hitherto is announced by Franz Rychnowski, the Polish engineer, of Lemberg.

Not only does it generate a new light and heat, but it has the power, defining it broadly, of controlling the action of anything within its zone.

"Electroide" is the name that has been given to this new force.

For the simplest explanation of its effect an ordinary spider is used. The insect is placed on a metal disk.

"With this small machine," said Rychnowski, "I am able to revolutionize the atmosphere for at least one metre. With a more powerful machine there is no doubt that I shall be able to control the move-

ments of all bodies for at least 100 metres.

"Look at this spider; it is active enough, but directly I place it upon this electroide-charged disk the centrifugal force of the rays causes the legs, as you see, to be spread out in a highly ridiculous manner. The tiny insect cannot move until I release it.

"But, to demonstrate the attractive power of my electroide, here is a wooden doll, which I will place in contact with the machine. The arms, legs and hair are of twisted wool. You see that directly they are charged the limbs fly violently apart. Now, dart your fingers at any part of the body, or throw these pieces of rolled-up paper toward the hands. You notice that the doll is too quick for you and has 'caught' the foreign body.

"Instead of a spider we will imagine a ship, or a fleet, or, say, a body of men, and for the doll let us substitute an enormous electroide machine. We have but to concentrate the rays upon the fleet and, obedient to the laws of attraction, the ships would be powerless to get away and would be compelled to move around in an elliptical orbit. With these same rays I could render the men *hors de combat* without killing them."

The machine by means of which electroide is germinated looks uncommonly like a sewing machine covered with flaps of canvas. Two or three transmission wheels, a crank, and a small, funnel-like orifice—that is all that meets the eye.

Rychnowski turns the crank. A faint gurgling and crackling are heard, and in the dark a pale bluish-violet flame plays around the flame like the ghostly light of tradition. The surrounding atmosphere becomes suddenly charged with the invigorating odors of fresh mountain air. A subtle, imponderable gas is being emitted from the orifice into the space around, only to be absorbed into every object in the neighborhood.

A disk is brought near and then plunged into water. A phosphorescence floats like a violet cloud upon the water. This is nothing less than the gas visible.

Rychnowski fetches from a corner what looks like a lamp and winds it up. It sheds a faint fluorescence, which has something of the luminosity of feeble daylight. It is a lamp filled with clockwork instead of oil.

Indeed, the electroide lamp, with its strange, new artificial light, was the first appliance made. It was not until afterward that Rychnowski discovered the force.

"Electroide is, I firmly believe, destined to become that universal energy which will supplant all other forces in the service of mankind. In one of its physical phases, it is nothing more or less than day-



light, and there is no reason why it should not be the illuminating agent of the future. It is destined to furnish us the key not only to the origin of life in organic bodies, but also the laws governing the movements of the heavenly bodies. With its aid I have moreover been able to demonstrate the tendency of all bodies to assume the spherical shapes, such as is followed by the simplest cell. With it we shall be able to preserve our food-stuffs, destroy micro-organisms, disinfect wounds through the bandage, give young wine the flavor of old, purify the atmosphere, extract for us the volatile substances from uncut flowers and give us their unchanged perfumes, distil our liquors in a cold state, and, above all, disabuse our minds of many a fallacy which now finds credence in our text books on physics.

"Depend upon it, there is no such thing as solar light and heat. The sun is not necessarily warm, and doubtless obtains its energy from some other body. These dynamic rays, passing around our planet from east to west, cause the earth, by virtue of their attractive power, to revolve from west to east."—*The New York World*.

### Ingersoll's Memorial.

LIDA B. BROWNE.

The many-friends of Col. Ingersoll gathered at the Auditorium, at Cassadaga Camp, on Wednesday afternoon, Aug. 9, to pay tribute to his memory. A large picture of the noted man, tastefully decorated with evergreens and flowers, adorned the platform. The chairman, Mr. Brooks, with a few well-chosen remarks, introduced Prof. Lockwood, who spoke of Ingersoll as a citizen, a soldier and a patriot; giving just tribute to him in each of these capacities.

Chas. Whedon was the next speaker, and being acquainted with Mr. Ingersoll, well qualified to speak of him as a husband, father and brother. "We seldom find," he said, "a great statesman and one having the record in other directions, as orator, lawyer, etc., who also had the noble characteristics of husband, father and brother; but it is in his home life that his light shone brighter than anywhere else."

Dr. N. F. Ravlin paid tribute to his memory as a philanthropist and friend. "In this world of avarice, strife, hatred and untruthfulness it is hard to find one who embodies the dearest word in the English language—friend; but Ingersoll was a true friend to humanity, a friend of liberty, freedom and of truth. Being a friend, he was also a philanthropist, and gave liberally and without ostentation to many."

Cora L. V. Richmond commenced to speak of the only two parts of man or woman that could die, one the body and the other whatever of error, shortcoming or ignorance may have existed, when the control changed and Ingersoll himself touched lightly the brain of the sensitive medium and said: "The lips which syllabized my words, the form which I possessed is dead, but I am here. You are gathered to memorialize the dead, but I thought it a place to welcome the living, and I wish to be welcomed. I am standing here before you now where I was told that the two worlds might mingle, yet then I put my hand to my head and said: 'You are all deceived.' I had said that I would give myself over to a lunatic asylum if I believed as you

did, and would not go where I might have obtained evidence. Why? Because I had placed barriers beyond which I would not go. I came here to assist you to tear down the walls of ignorance and bigotry, but placed it between myself and the immortal world. If I had become convinced, I would be obliged to say so. I might not only have relieved my own fears, but those also whom I taught the everlasting silence of death.

"When the final change came, I could not give word to my family that I would assist and watch over them. I could stretch no hand across the valley that lay between us. I was there as a spirit, yet could not assuage their grief; I strove hard to gain an avenue of expression. I can neither rest nor progress in this spirit-world till I can seal the fountain of tears of my loved ones. I have gained knowledge here which I wish to give to all my friends. I sink into insignificance to those of you who have dared investigate and know of the future life while yet in the flesh. I will use my uttermost endeavor henceforth to break the bondage and silence of death to those who say: 'I do not know.'"

"This is not another world. I have said that one world was enough at a time, but it is not unless it contains all the loved ones. I have found in this living, pulsing world what I said was impossible. It is not a bourne from which no traveler has returned. I know my own weakness and what kept me back from this great knowledge. I will come to every medium that I can and proclaim that I do know that life is immortal."

J. Clegg Wright spoke of Ingersoll as an emancipator and of the legacy he had left to humanity, and extolled him as a champion of individual liberty and freedom.

### Automatic Writing—Notes.

MRS. M. KLEIN.

1. International complications will always be realized in a measure, as a natural result of international commerce and worldly ambition, and even arbitration may, in some cases, become an expensive and protracted method of settlement, unless the light of reason clearly illumines man's pathway. Good will towards all and malice toward none is a sentiment that will guard men against inhuman conduct toward each other, which in the past made and is yet making deplorable marks against the human races. Love to God and humanity is growing stronger in the human breast, however, and integrity and sound principle are making a vigorous struggle against injustice and oppression. God ever aids the right and it will conquer. When integrity and true principle shall be sovereigns in and over the nations, then the reign of righteousness shall be begun.

NOTE 2. Conflicts of and between nations always have resulted in the inauguration of that practical differentiation which is constantly going on in nature. Humanity could not keep pace with natural unfoldments and progress otherwise than by strong competition, combats and serious conflicts, and even with all these compulsory accessories, the world of men is scarcely even yet keeping parallel with nature's refining cohesive processes. Man should be far ahead and prove himself master of evolutionary processes.

NOTE 3. Causes of opinions and difficulties, religious and political, must be looked for in order to remedy grievous effects. We go to the root and say God, or the Spirit, which is the comprisor of all which is, the Source of all life, the compelling power of all activities, rules supreme; but, let us view this rightly, for it is, after all, a provisional government. For instance, this corporeal world which mortals call their world is but one, and the least of many millions of worlds, yet it has its continental and governmental divisions and provisions, and the subjects of each separate government are compelled to loyalty and service by its rules and laws. Therefore, a true American cannot work for the political welfare of Great Britain as a subject for a master, according to their laws, and be at the same time true to the stars and stripes. An American cannot be a Russian or a Prussian working for those rulers and their interests. If he does so, he proves a traitor to the American statutes. This all people understand. They also understand that God, the Supreme Creator, created all these people, and one has as much right to call him Father as another, regardless of caste, color or creed. However, it seems not to be apparent that all know that God uses angels, mortals and nature's forces as agents to do all these works, and that everything is supremely governed for the greatest good to the great number, and that, after all, man is required to conform his actions to nature's laws and rules. He is required to be obedient to the rules of the place wherein he finds himself, just as he is required to be true to the laws of the government under which he is a subject. Hence, God must be beheld in nature and that he is diversity in unity; that he is many-sided, composed of endless shades, qualities, substances and forces focused in the Central Source or Spirit. In order to incorporate all these endless grades and qualities of substance and forces and give form and stability to all things in accordance with the graded diversities, many methods of labor must needs be employed. All these divisions and subdivisions are means to ends and are an absolute necessity to represent and carry on this legitimate interactivity of diversified substance and force, so that the development of every cosmic particle can be compelled in keeping with nature's laws.

NOTE 4. We are aware of the grand efforts geologists and students of the natural sciences are making to ascertain facts and classify them. We are pleased to note that they examine nature through her own organism and formula of physical laws. We also observe that the race genius of the twentieth century strikes a new religious keynote; yea, more, all the world is getting ready and attuned to it, and this change will bring peace and prosperity to earth's dwellers, for they will learn to work for the general weal, more than for selfish interests. For this achievement, all angels and spirits labor with mortals in every way possible, for it is the aim and object supremely purposed. We, therefore, implore all to cultivate a disposition of kindness and good will toward all and so become attuned to the angel voices and to the inner voice often called conscience. It breathes to them what, in connection with their sense activities, has been decided by their

own mental court; then reason argues and decides again; and again the will is summoned to act as executor of what consciences approve and reason declares the proper thing to be set in execution. This makes each one his own judge. It is individual record-making and from this court there is no appeal.

Therefore, pay heed, each and all, to your own thoughts, as it is therefrom ill results come if thoughts are ill.

Van Wert, O.

### Episcopal Endorsement.

The Rev. Dr. Thos. E. Green, of Cedar Rapids, Iowa, preached a sermon on "Spiritualism" from the text 1 John 4:1-3. In it he said:

Twenty years ago the heresy hunter was keen upon the trail of the material evolution. We were treated to sermons and review articles without number assailing the materialistic philosophy of men like Spencer, Darwin and Huxley. Their philosophy, as you know, laid emphasis upon the material side of things. We were told that everything was material; that life came from protoplasm and protoplasm was sulphate of lime.

Twenty years have passed and orthodoxy is now contending for its life against the philosophy which says that there is no such thing as matter at all; that everything is spirit and that matter is but a delusion of mortal minds.

The religion of the bible and of the church is distinctively a spiritual religion. Practical christianity in the nineteenth century has gone astray from this conception of its faith. The average business man believes in Christianity because it is a good thing; but if I sat down beside the average man in this great congregation to-day and asked him what he was doing along the line of soul culture, he would probably gaze at me in blank astonishment, although he is a professed Christian man. He does not think from one week's end to the other about spiritual law, spiritual development or spiritual fruitage. I fear the same thing would be true of the average woman in our polite society of to-day. The physical and mental side of life has grown into the great dominating power, and yet the religion of Jesus is distinctively a spiritual religion. It deals with the soul and spiritual influences—influences that in ancient time were potent for some diseases, casting out evil spirits, for telling the future, raising the weak spirit of human life into conscious communion with unseen powers and strengthening it for the pangs of martyrdom.

The church carries the same philosophy. You see this in the sacramental life of the church. Devoid of their great spiritual mien the sacraments of the church are puerile in their insignificance, as mere theatrical or symbolical allegories. Any one of a hundred secret societies can furnish dramatic teachings infinitely superior to the sacraments of the church. Their validity lies in the fact that materially they are absolutely nothing, and spiritually gain their full meaning from what they carry to the souls of men.

The teaching of the church in regard to our present life is also absolutely spiritual; the relation of soul to the body; the absolutely patent fact the soul is not the body, and that in its purest action it does not depend upon the body, will be admitted at once. Thought, imagination, life, memory, faith and



hope fly clear of bodily presence and bodily control. Borne on the wings of the soul, they can pass under oceans and over continents and out into the infinite reaches of space. Wherever the infinite is there the reflection of the human soul can go, and by the determination of its conscious power this soul can shape and mold the human body to suit its will. This is the only fragment of truth amid the all, the grotesque rubbish of Christian science.

The history of God's dealings, as recorded in the bible, is the history of continued Spiritualism in the patriarchal age. Men were continually surrounded by visible spiritual visions. Angels and celestial ministers stood beside them in their daily life; warned them; guided them. In the age of prophecy, holy men spake as they were moved and guided by what they knew was a spiritual influence. Half of the Old Testament is fortune-telling. For these men told kings the future of their empires; told generals how they would fight and win future battles; told nations what God had in store for them, as well as for individuals. The prophets were inspired fortune-tellers. You know our Lord's continual preaching and evidence of spiritual control. You know that his apostles wrought wonderful work in his name, and the postapostolic ages continued this same phenomena.

Let us be frank and say that if we were just at all, we must believe in Spiritualism. There is no accounting for the growth of the Christian church without it. It would be infinitely harder to explain how the church lives at all, robbed of these proofs of her power than to simply believe these things without attempting to explain them. For 300 years the church marched through the world working miracles, communing with spirits, manifesting their divine power. Then Constantine was converted, the cross of the simple spiritual faith, Jesus, was welded to the iron crown of the Roman empire. The abbot of Monte-casino stood at the treasury door of the vatican, watched them carry in bags of silver and gold. "You see, ghostly father," said the pope, "the day is past when the church must say, 'silver and gold have I none.' And so is the day past, said St. Benedict, when she can say to the paralytic, 'Arise, take up thy bed and walk.'"

I pass now to a far-removed picture of human thought and theory, namely, the discoveries and conclusions of the most exact science that speaks to-day in the name of human wisdom. This is a sublimated age. Electrical and magnetic science have nearly changed our conception of the laws of life and energy. From the old idea of a world of matter and a world of spirit we are separated by a gulf fixed. We have come to the day in scientific thought in which Drummond's "Natural Law in the Spiritual World" shall stand as an exponent. We now know that this strange thing that we call vibration, beginning with the coarsest sound that motion can produce from sound to heat, from heat to light, from light to electricity, from electricity to etheric force and then to vital force, and then to mental force as brain, gives out thought and then on out into the stupendous ranges of the infinite—we know now that in some way that our minds cannot yet fathom, all this is one, and that this oneness is a revelation of the oneness of God.

There is a spirit within that has eyes and ears, even if we cannot hear and see—the hearing and vision that through all ages has been developed in those who have seen clearly the hidden things in the universe of spirit. We do not all have that faculty developed. Neither are we all musicians nor artists. The inspiration that governs clairvoyants is denied the most of us. But I believe that though dormant the power to commune with the spiritual environment of life exists in every soul that God has made.

We are standing on the verge of what I believe is a wonderful revival of Spiritualism in thought and in life. All of this phenomena, psychic development, hypnotism, spiritual control, Christian science, telepathy and the like are merely symptoms of the widening tendencies of human thought and life. There is no need denying facts as they exist. There are people who are mind-readers, who are clairvoyants, who have the faculty of sending their thought to far distances and take cognizance of conditions and things as they there exist, who see water and minerals hidden beneath the surface of the earth. You can no more explain how it is done than you can define intuition or the wonderful things that sometimes come in visions and in dreams.

### Deep Breathing.

MRS. JESSIE E. WHITE.

Not having seen any reply to the article by Mrs. Sara A. Underwood upon the subject of "The Divine Spiritual Atmosphere" (in the JOURNAL, of July 13) I should like to gain further testimony, as I am averse to ignoring any subject which the higher spiritual forces deem it expedient to enlighten us upon. All of us, no doubt, have our ideas as to what the "Divine Spiritual Atmosphere" is, but the question here seems to be, Why must we "breathe deeply," even "holding the breath" while waiting for a reply from our spirit friends?

Perhaps I am unusually interested on account of a course of deep-breathing which I was obliged to practice while "under control" for trance-speaking before the speaking would begin. It seemed that there was an objective point to be gained before the exercise was complete, and this point seemed located at the left of the stomach at the waist line. The sensation—when the air reached that point—was as if the air had burst into a compartment before unused. The question is, Why was not the sensation experienced on the right side also? I have often heard it stated that the substance for materialization is drawn from the medium at this left side. Also, some clairvoyants hold sealed letters at this same point in order to decipher them. It has occurred to me that this organ, if such it is, might bear the same relation to the spiritual body as does the stomach to the physical body.

Now, if "deep-breathing" assists in communicating with the spirit friends, it seems reasonable that the ozone of the atmosphere must be retained a sufficient length of time to be assimilated, which will act as vitalized air, or an anæsthetic, upon the physical body, but as a stimulant upon the spiritual faculties, thereby enabling the spirit to rise out of and above all bonds.

I do not pen the above with a feeling of satisfaction, but with the

hope that it may act as "food for thought" until the subject will look so reasonable that we will all be induced to practice, more frequently, this healthful, enlightening exercise of "deep breathing."

New Whatcom, Wash.

### Message from Fred Douglas,

THROUGH MRS. E. M. M.

"Vengeance is mine; I will repay," was written centuries ago, to benefit a rude, and somewhat unprogressive people. The man of scientific attainments gives these words a higher and occult meaning, viz: the power of good or evil, wrought through mental activities, ever benefits or retaliates through immutable Law.

Perhaps no better illustration of this precept can be given than is held before the white race of our beloved country, in the institution and upholding of the law, that permitted the enslaving of the colored races. Centuries ago, a cargo of helpless human beings were landed upon the shore of this country; a feeble beginning it would seem for the evil that grew, and its power to gratify the cupidity and all the baser passions of those who assumed the prerogative that "might makes right," forgetting that the same law that called upon Cain to account for his brother's life, still echoed through the ages.

The voice of Rachel weeping for her children, the moans of those who grieved for loved ones lost by a separation more cruel than the grave, outraged womanhood (for no law protected her from the embrace of her master), the terrible torture and death for those who dared to try to seek freedom. All these evils grew, until they assumed proportions known only to the spirit-world and the law of retribution. The mental effluvia cast off, by this people, utilized by spirit direction, reached its zenith in the year 1861. This evil had been fostered by the nation, and it was called to render an account.

The voice of lamentation was heard throughout the land; but it was the white Rachel whose voice was raised in mourning, for the pain, the anguish and the horrible tortures endured; "an eye for an eye, a tooth for a tooth, a life for a life," was exacted. The colored race is as dear to the great Mother Heart of all light and love, as their paler brethren. When the law of Freedom was enacted, only a part of the nation's duty was performed. Remember, my pale-faced brothers, that these people were brought here against their will, from a country where their color and temperament particularly adapted them to its climate and conditions. The treatment accorded them here has not taught them to turn to the white race with any special love or high regard. Their education has been neglected; many have advanced but slightly since their ancestors were torn from their native wilds; and yet they are expected to conform to the laws of a higher civilization.

Whatever crimes they may perpetrate upon the white race cannot exceed that which they have borne under the lash of slavery. I have perhaps written too plainly to suit the public mind: but my heart beats in strongest sympathy with all that pertains to their present and future standing. Remember, my paler brothers, that so surely as evil-doing brings its punishment through natural law, so surely does all good bring its reward; and let

much that is producing inharmony between the white and colored races to-day, be viewed, and acted upon, in the spirit of charity. Remember that I stand as a connecting link between both races, the black and white, to send forth love and sympathy to both.

With joy I send this message, hoping some may remember me as one who sought to render more plainly, the truer methods to be brought to bear in the rendering of justice to an injured people.

FREDERICK DOUGLAS.

[This was accompanied by a symbolical drawing by Honor (the spirit brother of the medium.) It is too indistinctly done in pencil to be reproduced in the JOURNAL. It may be described thus: Spirit Frederick Douglas is represented as laboring in that portion of the "Temple of Life" to which the colored race is assigned and of which he forms a part. The material before him representing the colored race is crude and unformed, yet not lacking in beauty and utility. It only needs the touch of the Great Architect to form material worthy of the builder. He is represented as toiling, ever seeking to use the square, the compass and the scale, to guide his efforts to render this material more potent, more perfect for the Master's service; while just above him is his inspiring guide, the Spirit of Progress.—ED.]

## A Great Premium.

The Secret of Life, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to old or new subscribers) the RELIGIO-PHILOSOPHICAL JOURNAL for one year to every purchaser of this book. If the JOURNAL is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

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Illustrated Souvenir program will be ready for distribution soon. Advertisements for same solicited. Address all communications to Secretary of Camp-meeting Executive Committee. Mrs. NETTIE HOWELL, Chairman. J. D. GRIFFIN, Sec., 101½ So. Broadway, Los Angeles, Cal.



# RELIGIO-PHILOSOPHICAL JOURNAL

Official Organ of the  
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Between 10th and 11th Streets.

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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, AUGUST 31, 1899.

**Bigotry.**—After devoting all the spare moments of his lifetime to writing a book on agnosticism, the study and labors of Henry M. Taber, the millionaire, who died at his home, 42 West Twelfth St., New York, in February, 1898, have been in vain. All the plates and copies of the book already printed have been bought up by members of his family, and are to be destroyed. The book is entitled "Faith or Fact," and the introduction is by Col. Ingersoll. No matter whether they destroy that book or not, the family cannot destroy the fact that it was printed, and that orthodoxy so feared it, that the books and plates were destroyed.

**Wireless Telegraphy** was successfully used in this city last week. The *Daily Call* sent a steamer out into the ocean to get the first sight of the Transport Steamship, the *Sherman*, which brought the California Volunteers home from Manila. As soon as the big vessel was sighted by the operators who were six miles out at sea, a message was instantly communicated to the instrument located at the entrance to the harbor, which ticked off, "The *Sherman* is Sighted;" and from there a message was sent to the tall Spreckels building in the heart of the city—all without wires. This system of sending news is now shown to be practical, and its possibilities are enormous. It is one of the greatest triumphs of this inventive age.

On the announcement that the troops were coming, the citizens and many thousands of visitors who were in the city waiting to welcome the returning soldiers, became wild with joy, and the city was given over to unbounded enthusiasm from Wednesday till Sunday—the like of which has never before been known here—decorations, illuminations, booming canons, balloons, screaming whistles, processions and feasting galore.

## New Occult Force.

The aura of the human body makes pictures. Metals are penetrated by a force acting like light in photography. Ottokar Hofmann, of Argentine, Kan., a civil and mining engineer, has made this discovery.

Pictures have been taken by this human-light, or body-halo, by Mr. Hofmann, which are distinct, and the limit of the accuracy and fineness of the reproduction varies, depending entirely upon the state of the body, says the *New York Journal*.

Mr. Hofmann has not given a name to the force, but many interesting experiments which he has recently made, to the statement that a human body emits rays, which act upon a photographic sensitive plate in a way which is both interesting and puzzling.

During the tests made by Mr. Hofmann several hundred persons were given a chance to emit the human ray. Some persons gave a faint demonstration on the film, others a very strong one, and a few gave no result, and yet after the lapse of a few hours the results were reversed, showing the difference of the chemical energy in the same body on different days. The temperature and moisture in the air apparently had no effect in the production of the rays.

Further developments are expected of a startling nature as the result of experiments with these newly-discovered human rays.

## Episcopal Indorsement.

Notwithstanding the attacks made by Bishop Moreland, of California, upon the spiritualistic philosophy and phenomena, it is remarkable how many there are in his church organization who have come to the conclusion, not only that there is much truth in the philosophy, but they also indorse much of the phenomena, as well as the "new thought," in the line of Mental Science and the Occult Powers of the Soul.

A digest of a remarkable sermon, delivered by the Rev. Thomas E. Greene, at Grace Church, the most influential religious organization in Cedar Rapids, Iowa, may be found on the second page of this issue of the *JOURNAL*. We formerly resided in that city, and have since that time often visited it and have become acquainted with Mr. Greene. We have heard him preach some advanced views years ago. In this progressive age, it seems he has progressed with it, and now takes strong ground relative to the Occult forces in this world of magnetic currents. It will pay our readers to devote time enough to carefully read what Mr. Greene says about them. He is a remarkably advanced thinker for an Episcopal clergyman.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

## Genuine or Fraudulent.

So much has been written and so many statements have been made about fraudulent manifestations through certain mediums, when it is positively known that genuine communications come through the same source, that many are puzzled about the matter. Miss Lilian Whiting, in the *August Coming Age*, remarks very wisely on this subject, as shown by the following:

All in all, the more one studies the whole field of psychic law and intercourse between the seen and unseen worlds, does it not seem that the conditions are full of subtle and complex variations which cannot be sweepingly relegated to the too arbitrary divisions of genuineness or fraud, but which are simply a series of mental phenomena existing in both the physical and the ethereal world? "Mediums sometimes cheat," admitted Mrs. Browning. "So do people who are not mediums." The friend in the unseen often forgets certain things. So does the friend in the seen.

Do we not, then, find that all the variations of phenomena that perplex us in dealing with those who have passed out of the physical world have their prototype in all our dealings with those in the physical world? For myself, at the present status of whatever study and research I have been enabled to make, I find this true. I find that all intercourse, either by letter, telepathy, or viva voce, with all my friends or acquaintances, or with strangers, on the present plane of life, presents a similar and a corresponding range of phenomena to that which I recognize in all forms of communication with those who are on the plane of life just beyond. I find in myself, and in my associates in this world, curious lapses of memory, unaccountable moods, inconsistent mental attitudes, inexplicable attractions and repulsions—all the variation of phenomena, indeed, that I encounter in intercourse and association with my friends in the unseen world.

**Eddyism.**—Mrs. Josephine C. Woodbury, the eminent authoress, has instituted several suits for libel against prominent Christian Scientists, among whom are Judge S. J. Hanna and Mary B. G. Eddy. The suits are the outgrowth of the controversy that arose over the publication of certain articles in the *Arena* concerning the origin of Christian Science, to which the followers of that cult took exceptions, and, strange to say, retaliated. They are now brought face to face with the effects of their retaliation in the present libel suits. The *Boston Herald* suggests that Mrs. Eddy and her followers need have no fear, for all they will have to do, will be to think that there are no libel suits against them, and there will be none. Everything will be as clear as noonday, and the serene happiness of the Scientists will continue to be the same sublime, super-celestial, super-normal, superfine, superlative and super-transcendental order it ever has been. So mote it be!—*Banner of Light*.

**Ingersoll's Father** was a liberal Congregationalist, and was persecuted for his liberality. It was wrath against his father's persecutors that made Col. Ingersoll a bitter antagonist of the Church.

## Troubles of Theosophists.

The Oakland, Cal., members of Aurora Branch of the "Theosophical Society in America" have just received notice from Katherine A. Tingley, President of the Universal Brotherhood, that all Theosophists who have drifted away from the central body, of which she is the head, will come to a tragic end. In proof of the correctness of her prophecy, she cites a number of deaths and calamities that have befallen those who would not bend to her will. The *Examiner* of Aug. 20 says:

This information is the result of the withdrawal of Aurora Branch from the Universal Brotherhood and linking itself with the Theosophical Society, of which the brotherhood is an offspring. Incidentally, a suit has been filed in the Superior Court of Alameda County by the San Francisco agents of Mrs. Tingley, to recover the books and furniture of the Aurora Branch, valued at \$500.

Dr. H. Bowman, one of Oakland's pioneer residents and an ardent worker in the cause of Theosophy, has given bonds covering the attachment levied on the goods and chattels of the Aurora Branch, and will furnish the necessary funds to fight the claims of Mrs. Tingley in the courts. Dr. R. Arnold, president of the Aurora Branch, will aid him in his efforts to prevent the Universal Brotherhood from appropriating their library.

The troubles of Aurora Branch began with the death of William Q. Judge, president of the Theosophical Society, in 1896. Katherine Tingley was appointed by the dead leader as his successor. The constitution of the society made her all-powerful. At the Theosophical convention in Chicago a year ago, the Universal Brotherhood was organized, with Mrs. Tingley at its head. The office made her infallible, as far as the direction of the movement was concerned.

Dr. Anderson of San Francisco was chairman of the convention, and incidentally the delegate by proxy of Aurora Branch of Oakland. When the Universal Brotherhood was launched at the convention, Dr. Anderson wired the leaders of Aurora Branch to sever connection with the Theosophical Society and join the new organization. They did this, but shortly afterward were sorry.

Mrs. Tingley suspended members and changed officers at will. Dr. Bowman and others got tired of her despotism. They called a meeting of Aurora Branch and decided to return to the parent organization. A few of the members who would not consent to this wrote President Tingley of what had occurred and offered to remain faithful to the Brotherhood. The secessionists took the library and furniture belonging to Aurora Branch. No one dreamed of a contest for these books, tables, etc., until the suit was filed by Mr. Spinck, one of Mrs. Tingley's San Francisco agents.

**Mrs. Underwood's Book** on "Automatic or Spirit Writing, with other Psychic Experiences," referred to by Miss Lilian Whiting in the *Coming Age*, is for sale at this office at \$1.00, bound in cloth, or 50 cents in paper cover. The latter is clubbed with the *JOURNAL* for one year for \$1.35. Every Spiritualist should have a copy of this intensely interesting book.



**A Spiritual Home** is projected for Los Angeles, Cal., by the guides of Mr. E. M. Carlson, editor of the *Medium*. Prof. Carlyle Petersilea writes as follows:

An inspired picture is being painted by Geo. H. Brower, which will be disposed of to swell the fund, and Mr. and Mrs. Petersilea have donated many of their books for the same object. The Truthseeker's Society, 107 1/2 North Main St., have generously given up their comfortable hall to the workers, to be used Sunday afternoon and evening, for spiritual meetings.

An opportunity is now offered for Spiritualists to practically prove their gratitude to the spirit-world for the greatest blessing that has ever been vouchsafed to humanity, by attending these meetings, contributing what they can at the door.

What is needed at the present hour is the co-operation of willing and devoted friends of spiritual progress who will unselfishly donate a portion of their time, talents and means, to secure in the beautiful city of Los Angeles, a permanent home, where spirits, both in and out of the body, can meet and commune together.

All services must be rendered *gratuitously*, for the furthering of the one object.

The JOURNAL hopes that the spiritual home may be created and be a grand success. It should receive the earnest support of every Spiritualist.

**A Convert.**—In the Asheville, N. C., *Citizen* of Aug. 8 we find the following, signed W. M. D.:

I have never taken much interest in Spiritualism, having been until yesterday a disbeliever about disembodied spirits communicating through mediums.

At the request of a friend I visited Dr. Schelsinger and had a sitting, and to say that what I saw and heard surprised me, would but faintly describe the results. They were, indeed, marvelous and to my mind inexplicable upon any other hypothesis save that of spiritual power.

During the sitting I received a communication from a friend (now in spirit life) recalling to my mind a circumstance which occurred in this city nearly 23 years ago, and which was known only to him and me.

I am no longer a skeptic, but a believer in this grand and beautiful philosophy. W. M. D.

**Think.**—Read what is interesting to you, and not more than you can thoroughly digest. It is more important to think than to read. Of what you read believe only what appears to you to be true, even though it claims to be inspired. Though it be true, it is not for you until it is true to you. Deny nothing, but receive only that which is for you. What is food for your neighbor might be poison for you.—*Positive Thought*.

**Not a Medium.**—In the JOURNAL for Aug. 3, we stated that Mr. W. E. Robinson, author of the book "exposing physical phenomena now poses again as a medium, and is working the Eastern States as such," etc. The information upon which this statement was based was received from a New York gentleman, who was, however, evidently misinformed. A correspondent from Massachusetts states that Mr. Robinson is a noted magician, kept quite busy at the Summer resorts, and is now preparing to go on the road again with the "Hermann the Great" company. Mr. Robinson is a constant reader of the JOURNAL, and is therefore posted on both sides of the subject. We have no reason to think that he is anything but a sincere and honorable opponent, who does not believe in much if any of the physical phenomena. We cheerfully make this statement in justice to Mr. Robinson, so that our readers may not be deceived by our former incorrect item.

**Postage Stamps** may be sent to this office only for fractions of a dollar.

### Birthday Party.

Please allow me to state to my many friends and inquirers, who wish to know if I am to have a birthday party on Aug. 31, who remember the spiritual feast they have had for several years and would like to be present. I am unable to do justice to a party, therefore have held out no inducements; but the poor, the sick and maimed are alike welcomed to the house, dishes and stove, and also the spiritual communion that always obtains in the sphere of harmony.

I want no flowers upon my bier,  
No empty praises sung;  
But friends to help me while I'm here,  
Until my work is done.  
Mrs. F. A. LOGAN,  
1218 Railroad Ave., Bay Station, Alameda, Cal.

**Ingersoll Memorial.**—The Free Thought Magazine for September is an "Ingersoll Memorial Number." It contains original articles on Ingersoll from Elizabeth Cady Stanton, Charles Kent Tenney, George Jacob Holyoake, B. F. Underwood, Judge C. B. Waite, David B. Page, Susan H. Wixon, C. W. Morehouse, Helen H. Gardener, Prof. Daniel T. Ames, Daniel K. Tenney, Prof. Hyland C. Kirk, Rev. Minot J. Savage, James A. Greenhill, and by the editor and assistant editors. Also the proceedings and speeches of the great Ingersoll Memorial Meeting held in Chicago, and the best likeness of Ingersoll that has ever been published. This number of the magazine is printed on heavy book paper and bound in linen paper covers, with black border. For sale at this office; price, 15 cents.

**True Science of Living**, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

**New Era for Woman**, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

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I am poor, but if I had \$100 I would willingly part with it, sooner than have missed the reading of the book.—*B. B. Marshall*.

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—*B. O. Flower*.

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## WISDOM THOUGHTS.

Truth that is shining, is the shining truth;  
The sun that is rising, is the rising sun.  
Celestial greetings are greetings celestial,  
And wisdom thoughts are thoughts of wisdom.  
Our spiritual teachers teach the spiritual.  
Their defence of mediums is the medium's  
defence.  
Truth that is earnest is the earnest of truth,  
And the mind that expresses it expresses the  
mind.  
Much condensed matter is matter condensed;  
The fence that divides, divides at the fence.  
So all good thoughts are thoughts that are  
good,  
Like gems in a fountain, a fountain of gems.  
To seek the best light is the light—we should  
seek;  
The source of this light is the light of its  
source.  
So mortals progressing, progressing while  
mortal,  
May glory in gleamings, the gleamings of  
glory.

WALTER HYDE.

## Force of Hypnotism.

Joseph McAuley, of Buffalo, N. Y., is serving a twenty-five days' sentence in the penitentiary for having hypnotized a young woman, Miss Jennie H. Beaton, on the street. Miss Beaton is an intelligent, sensitive young woman. McAuley is a man of ordinary appearance, apparently quite indifferent to the effects of his horrible power. Until last week the two had never seen each other. The New York World gives these particulars:

One night McAuley met Miss Beaton on the street, stared at her, made passes and began to exert a mysterious force, compelling her to follow him, which she did, until a policeman came to her protection. She said: "I was walking down Washington street, near Seneca, when I first caught sight of him."

He was an entire stranger to me. He looked me straight in the eyes. A thrill ran through me. I was frightened. I wanted to run away. As he stared at me I found myself turning around and in a moment I walked up street beside him. He had not spoken one word to me; he had not touched me. We walked a block north, then one west, then three north. Then we turned back and covered the same ground.

I tried to speak to him, but my lips would not frame the words. I turned corners as he willed. I could not step in another direction; something seemed to hold me right there.

He didn't say one word to me all the time I was with him, and didn't even lay his hands on me. I saw 3 policemen at Main and Exchange streets. I tried to cry out, but I couldn't speak.

I kept on walking with him, and I don't know what would have become of me if the officer hadn't taken hold of me. The minute he took hold of my arm, as we were turning back up Main street for the fifth or sixth time, I came to my senses and found I could talk.

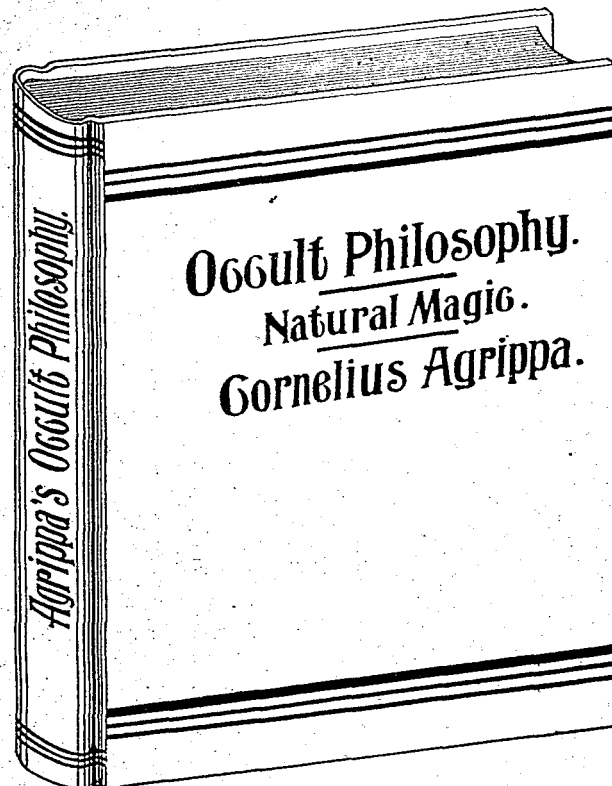
I cried out: "Arrest that man!" and he did so. When McAuley was in court he did not look at me and I experienced no sensation in looking at him. It was all in the eyes. He is an ordinary looking fellow. He would answer no questions put to him by the Court.

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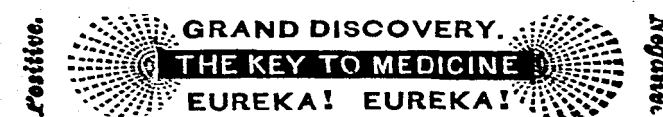
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## Local News Summary.

Edited by M. S. NORTON.

**The Choral**, conducted by Mr. Carl Sawvett, which will sing at the coming Convention, is composed of the following named ladies and gentlemen:

**Soprano**—Mrs. Jennie Robinson, Mrs. G. W. Shriner, Miss Lillie Baer, Mrs. L. S. Drew, Mme. E. Young, Miss Brown, Miss Hurd, Miss Meda Hoskins, Mrs. E. C. Griffin, Miss M. Tracie.

**Alto**—Mrs. Eva Pohley, Miss Alice Severance, Mrs. M. Stimpson, Miss Stella Collender, Mrs. Clara Hunter, Miss Daisy Place, Mrs. Sadie Cooke, Mrs. M. Tracie.

**Tenor**—Hugh Callender, W. T. Jones, Fred Rentsch, Walter E. Walker, Chas. J. Meyer, F. Foley, Chas. Evans.

**Basso**—C. H. Wadsworth, H. La Faille, Richard Young, A. W. Rhodes.

**Delegates**—The following is a list of names of delegates to the State Convention so far reported:

**PROGRESSIVE SPIRITUALISTS**—G. H. Hawes, Wm. Rider, Mrs. Bernardine Hildebrandt, Mrs. Ella M. Stewart.

**LADIES' AID SOCIETY**—Mrs. B. F. Small, Mrs. Minnie Clark, Mrs. W. E. Nevill, Mrs. Sadie Cooke, Mrs. Sarah M. Kelley, Mrs. D. N. Place, Mrs. Lillie Jolly.

**MEDIUMS' PROTECTIVE ASSOCIATION**—W. T. Jones, Geo. I. Drew, Prof. Richard Young, Mrs. Belle J. Morse.

**FIRST SPIRITUAL UNION OF SAN JOSE**—Dr. Barker, Wm. Vinter, Mrs. Hamby, Mrs. Biglow, Dr. Tripp, H. H. Nichols and Mrs. Archer.

**OAKLAND PSYCHICAL SOCIETY**—Mrs. J. M. Sabin, Mrs. H. E. Mitchner, Mrs. E. C. Moore, Mr. Geo. H. True.

**The Ladies' Aid Social**, for August, has been postponed until Sept. 3, when the Circe Amateur Club, of Oakland, will give an entertainment, with a farce called "Fair Play" and other specialties, at Occidental Hall. Admission, 10 cents.

**Mr. D. C. Coleman**, of Oakland, has been quite ill for several days and confined to his bed. We hope he will soon be out again.

**Universal Spiritual Association**.—On Sunday afternoon, Aug. 27, those assembled at 20 Eddy St. discussed "the cause of fear." Next Sunday—well, of course, that is Convention day.

**Delegates, Attention**.—The first session of the State Convention will be held in Memorial Hall, Odd Fellows' Building, on Friday, Sept. 1, at 10:30 a.m. Take elevator at Market St. entrance.

**Next Week** there will be all the Convention news and all the other spiritual news. Are you keeping step with the procession? If you don't take the JOURNAL you will fall behind. Fall in.

**Mrs. E. R. H. Stoddard** has returned and resumed her spiritual work. She may be consulted daily at 305 Larkin St. Take elevator.

**Ingersoll Memorial**.—On Monday evening, Aug. 21, Scottish Hall was packed with liberal people, to do honor to the life, work and memory of Colonel Robert G. Ingersoll. Mrs. Clara Foltz read his latest poem, and delivered a splendid eulogy upon his life and character. She was followed by Dr. J. L. York in a masterly address. It was a splendid demonstration of respect to the memory of the noblest work of God—an honest man.

**Our Soldier Boys** returning from the war may well be proud of the reception given them by the people of San Francisco and surrounding cities. Nothing that could give expression to our joy at their safe return was left undone.

**Oriental Hall**, 506 McAllister St., was filled with anxious inquirers last Sunday evening. Mrs. Sarah Seal spoke briefly on "Blessings and Cursings," and the messages that followed, through the mediumship of Mme. Young, were simply marvelous.

**Mrs. Sadie Cooke** has the Sunflower Jewelry for sale, and takes subscriptions for spiritual books and papers. Her residence is 702½ Van Ness Ave.

**Friendship Hall**.—Mr. and Mrs. C. J. Meyer had a good audience last Sunday night. Dr. Don McLean, of Alameda, gave an address on Mediumship and Psychic Law; Miss Mabel Luckie followed with sweet music, and Mrs. Meyer with convincing tests.

If you want to keep posted about the spiritual meetings, study the Mediums' Directory carefully.

**Camp-Meeting**.—We have received a program of the Southern California Harmonial Camp-Meeting, which will open at Sycamore Grove, Los Angeles, on Sept. 3, and last until Oct. 1. It contains 24 pages and is nicely illustrated. We hope that the Camp will be a decided success, not only as to numbers in attendance, but as to good accomplished for the Cause.

The speakers are: Mrs. R. S. Lillie, Mrs. J. S. Armstrong, Mrs. Maude L. von Freitag, Mrs. Ella Wilson Marchant, Judge H. C. Chittenden, Mrs. M. E. Reed, Dr. Chas. A. Andrus, Prof. W. C. Bowman, Prof. Delos Allen, Abraham Perry Miller, Hon. R. A. Dague, Prof. H. O. Blakely and Mr. J. Y. Briggs.

The mediums are: Mrs. Maude L. von Freitag, Mrs. Ladd—Finnican, Mrs. Weeks—Wright, Mrs. Dr. Dobson—Barker, Mrs. Jennie Warren, Mrs. Mary R. Hutchenson, Mr. George H. Brower, Mr. A. F. Stowe, Mrs. L. P. Shepard, Mrs. Carlyle Petersilea, Mrs. Alice Baldrige, Mrs. Bertha Currey.

Vocal and instrumental music will be furnished by Prof. Carlyle Petersilea, Mrs. John T. Lillie, Mrs. G. M. McMullin—Caldwell, Prof. Bach and orchestra, Miss Bach, Mrs. R. S. Bacon, Miss F. Bradish, Pres. A. E. Humphrey and family and others.

**Thos. Ellis**, who conducts the meetings at Fraternal Hall, Oakland, bears no relation to Thomas Ellis of Alameda.

**A Photograph** of the wreck described in the JOURNAL for July 13, has been received at this office from Superintendent Albert Smith, and is on exhibition here. The engine is bottom upwards. Mr. Smith wrote: "I went off on the opposite side of the track from the engine, but when I regained consciousness, I was on the same side of the track, about three cars back of the engine." It was wonderful that he was not fatally injured.

**Mission Lyceum**.—On Sunday, Aug. 20, the subject being "Patience," Master Richard Werner, 12 years old, a member of Shore Group, was the leader and read the following:

Patience is a word which means a good deal, to the old as well as to the young, for it requires much patience as we journey through life.

How much patience our parents and kind teachers have with us; therefore we children should have more patience. We should have patience in the school-room and at home with our sisters and brothers and with our playmates.

When we want a thing real badly, and we hear the words, "Be patient," oh, it seems such a long time to wait, especially when a boy wants a "bike" badly and has to wait a month or two. It seems a long time, and takes patience to wait.

Patience is a virtue. How happy those children (and grown folks, too,) ought to be who possess that gift, for it helps, so much, to have patience; it makes us happier; it helps to throw light and sunshine around us.

Then let us pray for patience  
To the kind friends above,  
Who are ever listening to us,  
Assisting us with patience and love.

Appropriate maxims by children and leaders followed. W. T. JONES, Conductor.

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## State Convention.

Program of the Fourth Annual Convention of the California State Spiritualists' Association. Odd Fellows' Hall, San Francisco, Sept. 1, 2 and 3, 1899.

- 1—Call to order by the president.
- 2—Report of Committee on Credentials.
- 3—Roll call of officers and members.
- 4—Emergency business.
- 5—Reading minutes of last Convention.
- 6—Appointment of Standing Committees.
- 7—Introduction of visitors.

Friday, 1 p. m.

- 1—Reports of officers.
- 2—Reports of delegates and committees.
- 3—Communications.
- 4—New business.

Friday, 8 p. m.

Reception to delegates tendered by the Mediums' Protective Association.

- 1—Opening choral, "Let the Hills and Vales Resound".....Convention Choral Club
- 2—Piano solo.....Dr. J. T. Roberts
- 3—Address of welcome.....President W. T. Jones
- 4—Response.....State President M. S. Norton
- 5—Violin solo, selected.....Prof. Richard Young
- 6—Tenor solo, selected.....Hugh Callender
- 7—Humorous reading, Mark Twain—Miss Marion Tracie.
- 8—Vocal variations on "The Carnival of Venice," Jules Benedict—Mme. Bert Godair Adams, accompanied by Mme. Cousen Rockel.
- 9—Recitation, selected—Mr. Meyer-Melville
- 10—Bass solo, "Watch on the Ironclad"—Prof. Carl Sawvett.
- 11—"Star Spangled Banner," Convention Choral Club.
- 12—Social dance.
- Dance music under direction of Prof. Richard Young.
- 13—Banquet to delegates.

Prof. Carl Sawvett, musical director, 427 Sutter St., San Francisco.

Saturday, 10:30 a. m.

- 1—Reports of Standing Committees.
- 2—11 a. m., special order, National Spiritualists' Association.

Saturday, 1 p. m.

- 1—New business.
- 2—Election of Directors.
- 3—Election of delegates to National Convention.

Sunday, 1 p. m.

- 1—Duet, Mrs. Jennie Robinson, Mrs. Eva Pohley.
- 2—Mental Science in Spiritualism, M. S. Norton.
- 3—Spiritualism in the Light of Reason, Religion and Research.....Mrs. Addie L. Ballou
- 4—Spirit Here and Now, Henry Harrison Brown.
- 5—Spiritualism in Our Daily Life, Mrs. Eudora B. Marcen.
- 6—Organization.....W. D. J. Hamby
- 7—The Lyceum, a Factor in the Formation of Character.....W. T. Jones
- 8—Where are we at?.....A. Mark Stoddard
- 9—Lyceum Work.....C. H. Wadsworth
- 10—The Next Progressive Step, Thos. G. Newman.
- 11—Enemies of Spiritualism.....Dr. W. S. Hall
- 12—Unknown Spiritualists.....Geo. H. Hawes
- 13—Spiritualism.....Dr. Geo. W. Carpenter
- 14—The Good Outlook.....Mrs. Donner Stone

Sunday, 7:30 p. m.

- 1—Opening choral, "Star Spangled Banner," Convention Choral Club.
- 2—"Sweet Spirit, Hear my Prayer," Mme. Bert Godair Adams.
- 3—Address, Organization, Prof. W. C. Bowman
- 4—Vocal selection.....Miss Marion Tracie
- 5—Address.....Mrs. Elizabeth Lowe Watson

## Societies and Meetings.

### California State Spiritualist Association.

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### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season. Vacation in July and Aug.

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